REV. WM. B. DERRICK, D. D.,
General Secretary Missionary Department A. M. Church. Room 61 Bible House, New York City

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EDITORS:
Bishop H. M. Turner, L.L. D., D C. L.
Rev. W. B. Derrick, D. D.
Associate Editors:
Bishop A. Grant, D. D.
Bishop J. A. Handy, D. D.
Bishop B. T. Tanner, D. D.
Rev. John C. Brock.
Rev. Thos. H. Jackson, D. D.
Rev. R. M. Cheeks, B. D.
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GREAT COGITATIONS OF A WOMAN.

A FEMALE PHILOSOPHER OF THE HIGHEST TYPE

Grapples With a Grave Issue.

Dear Voice of Missions:

We must in all simplicity confess that if we are puzzled at the title of an article in column 1st of page 4th, No. 12 of your issue of Dec. last—"Richer Than a Dream," we are not less pained at the article; and we fain would ask. Is it "richer" than the series of thoughts of a person in sleep, or of one who only sits and imagines big nonsense after the detrimental fashion of Alnaschar? Is it as when one reading the wondrous book of St. John the Divine, and lost in musing o'er the city of pure gold and its jasper walls, and the warning inscriptions over its twelve gates, slowly revolves the stupendous kaleidoscope of his rich imagination and hears the voice that is as "the voice of many waters," saying: "Richer than a dream?".... Is it "Richer than a dream" of a debased fortune hunter who has an avaracious soul to satiate? We must be practically thoughtful, for although Australia, California, etc., shrink into insignificance before the huge dark continent, bulwark lessons can nevertheless be taken for the betterment of Kaffir from those evils which the gold hunters implanted on their shores.

When Pope Urban II, authorized Peter the Hermit to preach the Crusade for the rescue of the Holy Sepulchre, his language was so eloquently glowing, the coloring of the sufferings inflicted on the pilgrim Christians so graphically agonizing that Western Europe was seized with an enthusiastic zeal for the bloody war. Peter's call was beautifully sublime, but it was misguided!—it unsheathed the sword, and thus cost the lives of millions. Dreadful acts were never committed in the sacred name of Christ—acts that caused humanity to weep and Christianity to denounce them as irreverently out of harmony with "the agony and bloody sweat," in the awful night in the garden of Gethsemane. The wars of the "Crusades" lasted two centuries and that Minotaur of a quasi-religious Pasiphae (the Romish Church) devoured the flower of Europe, and finally the Holy Land remained in the hands of the infidel. Why? Because they went fervently vowing to rescue the tomb in which for a few hours had lain the body of the Master, and they poured out rivers of blood to obtain in a secular manner possession of Jerusalem. Christ never prayed that His gospel truths should be expounded with the sword bathed in the blood of men; it must be with the gentle teachings and the moral suasions, of which he is the author and finisher. Neither Urban II., Peter the Hermit, St. Bernard, nor the succeeding leaders in their bigotry knew that they were out of tone with the gospel of Christ. Thus, it behooves all callers to be careful. The article, "Richer than a Dream" sounds like the bugle calling men from every clime and of every name to fortune's field! If so, has it realized the fact that it is bugling in their wake, disease, famine, murder and every vicious vice. Will not countless ones in their great haste to be out of the golden harvest fall like brutes by the way-side ere they even see the waving of the yellow fields? To call the profligates of patrician birth and the greedy rabble to meet side by side with murderous jealousies in their hearts, to tear from earth's bowels her treasure vault, to appropriate them for their unholy pleasures, is not uplifting. The gains that the Afro portion of the earth took numberless ages to accumulate, ought to be for higher services. Kaffir should not, and ought not to be the theatre of the unrighteous scenes of Australia, California, etc.

In the solicitous survey that Christ took of Jerusalem when He so mournfully wailed over it, was not all Africa, as a people spiritually, included? Are we then, at the hearing of the yellow metal, to forget that they are sitting in darkness? The fabulous mines of Kaffir are not for the sacrilegious spendings and riotous livings of the men of the western world, and their taking them to live in the house of an earl, or at Sandringham, Buckingham palace, St. James, the Tuileries, the Escurial, the Querinal, the Vatian, or any other princely domain in Europe does not make it effective in good. They ought to be, we believe, for the uplifting of our cognati, the children of darkest Africa. The word Kaffir is a corruption of the word Kaffraria, which means infidel. Well, is it because by name and accident they are infidels, they must be plundered of what heaven in his benevolence gave to them, and not learn of the silent night in which to the pensive and watchful shepherds on the hill the joyful tidings of the fulfillment of the promise was first told—and of the mission given in the garden, on that glorious Easter morn to faithful Mary of Magdala? To teach and give them the full assurance that Christ is the risen Lord, and His command is that His redeemed should move on to perfection, taking for their standard His stature; and then, rob their gold and diamonds would be a nameless sin! Should such an indemnity be taken to proselyte them it should surely in their breasts awaken an askance opinion of the spiritual worth of Christ's Gospel.

You, Voice of Missions must be Africa's Herald, with your gauntlet in hand (the Bible), tell Christian Europe of your displeasure of her iniquitous commerce in the mother-land. Africa is savagely uncivilized, says la savante Europe. Plausible reason why she should not be dragged into civilized temptations. She has no principles! Another reason which awakes, if she is to be opened to contact, it ought to be to that of simplicity of habits and soundness of principles, for there are things when once imparted cannot be obliterated, and as it is with individuals so it is with societies which form the nation: corrupt individuals cannot give birth to pure societies, neither can profligate societies beget a moral nation. Snares neither must not be laid for her that will involve her into entanglements and finally plunge her children into everlasting ruin. England has again declared war with the Ashantees because they have "violated her treaty." Did England ever in the person of Sir Garnet Wolseley, who burnt their city Coomassie and "exacted" the "treaty" from his majesty, King Koffee, their ruler, and a fine of 50,000 ounces of gold, teach them the sacredness of a treaty, when he laid that "snare" for them poor, benighted souls? Has not England in the face of the world and her own Christianism "violated" her "treaty" with Christianity? Yes, England whose sovereigns from Henry Tudor to the present house of Hanover, have borne and bears the title of "Defender of the Faith," England of young Edward Tudor; Lady Jane Gray; Elizabeth Tudor; Thomas Cranmer; Hugh Latimer; Nicholas Ridley; John Bunyon; late William Carey and her majesty Madame Victoria! England who with opened arms received the persecuted Huguenots of France, and reminded that nation that if she is Christian England, she is also John Bull, whose horns can gore unto death, has not waged with the Sublime Porte for the massacre of the Christians in Armenia, is going to murder the defenceless Asbantees because her too sensative Christianism is shocked at their human sacrifices and customs, and her Christian soul was not sensitive nor shocked while laying for them her "treaty snare!" When Christ, tabernacled in the mean, moved about with the children of men, He taught mankind from the poreh of the intersecting points of all the nations on earth, and in that portico He left Christianity, who, like her bridegroom, is not cognizant of true or gold. Is Christian England walking in these foot-prints? And does she recognize the Ethiop as man or as of the lower order of animals?

From Central South Africa his majesty, king Kama, has been crying out for some time against the pestilence, the demon that Europeans are constantly taking into his beloved country to make his people more beastly than the beasts of the fields. But his voice, alas, got lost in the mazes of the distance, and loving his people more than his life, now visits Christian England to confer with her on that subject, not knowing that she openly thinks of robbing him of all his possessions because he has been weak enough to give her already so largely of them, and it reminds of an historical fact that may be repeated: "To propitiate the Roman soldiers who were robbing the conquered land, Prasutagus, a dying king of the Iceni, bequeathed half of his wealth to the Romans, in hope that they might thus be induced to allow his daughters to enjoy the other half in peace. The victors, however, seized all." Of course his widow warred for her rights. Now it may happen that her majesty of the Bamangwatoo, king Kama's wife, may have nothing of the Bradecea in her. Rev. Dr. E. W. Blyden, some thirty years ago, brought to the knowledge of the western world the inroads that were being made in evil deeds by the demoralizing systems taken by the so-called Christians into Africa, and of the good there is in the absolute temperance law of the Koran; but as usual, the Western world was deaf. The W. W. C. T. U. has with her feet on Christ the Way sent out her Polyglot-Petition to belt the world into Humanity's commonwealth, and among the sons of the nobler faith who has endorsed it, is the now gone up for promotion Sage of Anacostia, who had from heaven received the beautiful mission to prove to his Race (our own), that despite humiliations and hardships it can by faith in God's love and mercies ascend to the very last round of the Ladder of the nobler, better and purer Purpose. Then lay bare your heart's sentiment to the commercial world—that purveyor of all that tends to our comfort, of all which is indispensable for our march on to civilization's heights, and say you do not wish for Africa, however wonderous be they, of the things that demoralize. Ere such shall happen, let her gradually ascend as she evolutes, for we are by God entrusted with the keeping of our Race, and in such a charge there is a sanctity.

We have in those peaceful, quiet hours of life—hours when nature the Sage communes with her God, wandered in the dreary, lonely avenues of the great past; and in so doing wondered wherefore the cause of the falls and complete ruins of Nations who had stupendously held their own as if they had been built on the "Rock;" we have not evoked their Shades from their silent sheols and inquired of them; but they have nevertheless answered: "We had in our ascensions to the beautiful been wafted on, on by the maulstrom of immorality, and as we gained, or seemed to gain its goal, there came a mighty, rushing wind as from the regions neighboring where God dwells and besomed us forever out of the great section of life."

The fortune-hunters must be workers,—if they cannot use the trowel and compass on the edifice of Africa's upbuilding they must take stones and cement; and be it known that the names of all will not illumine like brilliant stars history's happy pages. For innumerable ones will be lost in the vortex of life; but, grateful Africa will find a niche in her heart's best corner where stands true affection's tablets and in ineffaceable letters of love inscribe on them the noble part they had taken in helping to make her a jewel for the kingdom of He who stands in the midst of the seven golden candlesticks.

We say of the wine-cup, dice, baccarats, etc., not what Demades, the orator, said of the code of Draco, written not in ink, but in blood; but we say, they are made by the agents of hell to send those for whom Christ died into everlasting perdition.

With you, Voice of Missions, we wish for Kaffir and all Africa the pure morals of the divine gospel of Christ, for only they are far-reaching and far-fetching; and we believe that men of the category of Barney, however much they may by speculation, become a power by their wealth, can never be king of the Kaffirs.

Mary Duckatellier.

Isth. Panama, U. S. C.

Current Events at Wilberforce University

Great indignation was felt here at the shameful treatment of Bishop Arnett in Boston. What a fearful monstrosity leaps into the forces of the Republic from the cradle of liberty! Well may Dr. Hoyt cry out, "Shame on Boston!!"

No where in Ohio would our noble leader have felt the sting of such an outrage. In the same week in Ohio's Capital President Mitchell, on urgent invitation, dined with members of the the Legislature, in one of the best private boarding houses of the city—all white save him.

Who wonders that Ohio grows the best manhood of America—so liberal, so broad, so magnanimous, that the republic looks first here for the brain and heart to control her destinies. Ohio—cradle of true manhood!

Bishop Gaines of Atlanta, Ga., who is spending a few days here in conference with Bishop Arnett filled the pulpit Sunday morning, preaching a powerful and timely sermon. It was gospel, simple and pure; it was spiritual food for all present and a noble exhortation to the students, such as shall doubtless prove fruitful.

The pipe organ, packed in three boxes and thirteen crates, came safely to the University and was placed in the chapel to await erection, which will speedily follow. It is expected to prove a great acquisition and Dr. Henderson and his officiary will be held in grateful remembrance.

Mrs. Campbell, principal of our public schools, has just returned from burying her husband.

Suddenly Miss Mary Lewis, of Xenia, a beautiful student character of but yesterday, yielded to the reaper's sickle through quick consumption. They who mourn have our sincere sympathy.

Last Thursday was a day of special services and prayer for colleges. Consecration meeting was held at 6 a. m. At 11 a. m. Mrs. Smith, of Springfield, preached, and at night Rev. Benjamin, of Xenia, preached.

An "Old Folks Concert" by the Ladies College Aid Society will be the attraction Thursday night.

S. and H.

Letter From Arkansas.

Hot Springs, Ark., Jan.

Voice of Missions: Please allow space in your great paper for a few congratulatory words on the grand lecture delivered by our noble and worthy leader, Rev. W. B. Derrick, D. D. It was the grandest lecture we've had since I've been in Hot Springs. His lecture filled my heart with joy and I am still rejoicing. I can never forget Dr. Derrick nor his lecture as long as I am on this wide, wide earth.

His words on Africa enthused my soul from its greatest depths, and I myself am "Africa struck, from the crown of my head to the soles of my feet," and I say within my heart:

Unfold the African banner,
And fling her to the breeze,
And let the loud Hosanna,
Sweep o'er land and seas.

Oh, today my heart yearns for Africa, my dear nativity, and I ask God each day to bless the missionaries of Africa.

The one thousand and ten people that he lectured to all cry in one voice, Derrick.

Alice Shelton.

Tuskegee Normal and Industrial Institute.

Tuskegee, Ala.

The Y. M. C. A., of this school, is doing a grand work among the young men. It, too, is making itself felt as a powerful influence for good. Never in the history of the school have the students shown so much interest in this work as has been true this school year. Great numbers have been added to the ranks and more are connecting themselves with the society at every meeting.

The Week of Prayer has just closed. Viewed from the great numbers that have openly confessed Christ, it has certainly been a success. It is noticable this year that our students are manifesting great interest in Christian work, and the spirit of the work is even communicating itself to the daily routine work on the grounds.

Isaac Fisher.

A PLAN, A PLAN, A PLAN

A Plan to Pay Off the Indebtedness of All of Our Churches.

To the Bishops and Delegates to the General Conference of the A. M. E. Church, Which Assembles in Wilmington, N. C., May, 1896, to Legislate for the Advancement of Our Great Branch of God's Christian Church—Greeting:

I need not say to the Bishop and delegates whom God has called to attend that great conference that, as I see it, there is something more needful to be accomplished at this General Conference, or as much so, than the election and ordination of Bishops.

I fear that in the great thought—whom shall we elect as Bishops?—and other things of minor importance, some of the main duties of the conference may be overlooked; chief among which is the formation and adoption of some plan to relieve the poor, struggling members of our Churches in all parts of the world.

During these years of financial oppression that our members have suffered in common with all other people the great financial embarrassments of the times, the members themselves know, the class-leaders know, the pastors know, the presiding elders know, and the bishops know.

The money begging of our church, and others as well, has not only become a disgraceful nuisance, but a hinderance to the progress of Christianity. On the streets and highways saints, sinners, pastors, elders and bishops are met with cards, cup, jugs and everything else conceiveable to obtain money, and asked to give to help pay the debt of our church, etc. visiting pastors, elders and bishops are bored to death for the same purpose.

But there is nothing else to be done; they are compelled to beg or lose their church property, for they are not able to pay the whole debt themselves. Those who are forced to do this begging really do not want to do it, but why do they go? to try to save the property of the A. M. E. church, not [illegible] of the A. M. E. church, and therefore the church should take some step to save this property itself without making it such a burden to the community in which the church is being erected.

While preparing this article my Voice of Missions came. I ceased writing to read it, and to my surprise I saw the following editorial from the pen of that master thinker, Bishop Turner, and since it is such a strong proof of what I am trying to say, I hasten to clip it, for it is as true as truth itself, as eighteen years' work in our church has proven to me:

The bishops should be supplied bushels of money to respond to the endless appeals which are coming in almost daily, begging for help to keep some church from being sold or otherwise lost. We never heard of so many churches on the verge of being captured for debts as now. All, too, because so many senseless preachers are plunging congregations into foolish, if not wicked, contracts, which they themselves never expect to pay or try to pay. Tearing down good churches, when there is no need of it, to build larger, when the present edifice is by no means full. It is time to stop these ignorant, worthless and irresponsible men. For the bulk of the churches they build is ready to fall down before they are finished.

This, my dear Bishop and delegates, is the main point at issue. If you meet and adjourn without doing something to bring relief to the members of our church, and to save our church and parsonage property, before the next general conference convenes there will have been sold thousands of dollars worth of our church property for the debts which now hang over them, and perhaps many thousand souls driven from the church by the eternal begging system.

This general conference is composed of men with brain, experience in church work, with love for their struggling members at home, who will do something to relieve those who are denying themselves of clothing, food and many of the other necessary things of life to save the property which belongs to their church. I know this to be true. It is a sad fact that in our whole connection, the churches clear out of debt can be counted on the hands of a very few men.

As to the causes of these heavy debts hanging over our churches, they are legion and need not be introduced here. I will say, however, that much of it is due to the spirit of rivalry between churches.

What should be done.

I do not know the exact number of members the A. M. E. church has now, but I have been informed by one who ought to know, that she now has nearly six hundred thousand (600,000) members. However, we will make five hundred thousand the basis from which we will calculate. That will be allowing nearly a hundred thousand dead-heads together with poor and aged members who do not pay their dollar money.

From this calculation, therefore, our church ought to collect five hundred thousand dollars ($500,000) annually or two million dollars $2,000,000) from the sitting of one general conference to another, or every four years.

This money, according to the Discipline of our church, page 334, is used for the following:

1st. For the support of efficient Bishops—of which we have had but few.

2nd. Support of general officers.

3rd. Aid to the publication department.

4th. To aid needy colleges, of which we have quite a large number.

5th. To aid the cause of missions, of which there is much, so much need.

6th. For the relief of widows and orphans of deceased ministers and bishops.

7th. To aid the Church Extension Society, the greatest need of all.

8th. For the support of superannuated preachers—of those we have many. To this distribution, I do not disagree. It is right and just, but that does not relieve masses of our members. But I hold that each member of our church should pay two dollars per annum instead of one dollar. This General Conference should pass a law to that effect.

Say, let them pay one dollar every six months. The dollar collected for the first six months to be used for the same purposes as mentioned in our Discipline, on page 334, excepting the 7th, which shall be stricken out and the part of the money used for that purpose out of the first dollar collected be given to the aid in the cause of missions, both home and foreign.

Then let the General Conference establish a church extension department that will be a credit to the church and put one or two good, honest, business, Christian-hearted men at the head of it. Then let all the dollar money collected for the next six months go into the treasury of that church extension and church debt-paying department, with instructions from the General Conference to pay off the debts of all our Churches and parsonages in all parts of this and other countries as fast as the money was collected.

If such a plan were adopted the people would pay the two dollars ($2) more readily and willingly than they pay ($1) now.

It not only seems hard, but it really is hard for the members of a church to send away to conference every year five hundred ($500) or a thousand ($1,000) dollars, while a debt of ten to thirty thousand dollars ($10,000 to $30,000) is hanging like a shadow of death over their church. As I said above, they would pay not only more readily, but would gladly pay double if they knew some of it was coming back to help pay the debt of their church. Indeed, such a plan would be one of the greatest drawing cards There would be more dollar money collected then for all purposes than ever before.

Supposing, then, that we could collect five hundred thousand dollars ($500,000) annually from our members in four years' time, or by the meeting of the next General Conference, there would be collected to pay off the debts of our churches and to build new ones where needed—two million dollars ($2,000,000.) In this way the debts on our church and parsonage property could be easily paid, the burdens of our members removed, and our sons, daughters and wives relieved of the embarrassment of going up and down the highways begging men and women to help save the church, etc. But as it is, they can't help themselves; they must either beg or let their house of worship go to auction block, for they are not able to pay for it themselves. Hence this conference has the power to relieve the church of all these things if it will only do so.

We could adopt the plan until the meeting of the next General Conference, or until all the debts on our church and parsonage property are cancelled; then abolish it if necessary or reduce the semi-annual payment and use the money thus collected to build new churches, and to repair and enlarge old ones at the needed time.

The law should be so made that there should be no new churches built, enlarged or repaired until application for such has been made by the pastor and members of said congregation to the presiding elder, and he to the Bishop of the conference to which the church belongs, and if the Bishop is aware that a larger church, or a new church, or any improvement, as the case may be, is needed by the applicants, he will then recommend the church extension department to make the desired improvements.

There would be another glorious result obtained through the adoption of such a plan. That is, the services would, or could be conducted with that sacredness that ought to be present in all houses of worship. The effects of a good sermon would not be lost in the surging sea of money getting. People would cease to go to church to see and be seen, but to worship and praise God. Enough money could be collected by passing around the boxes and in the class meetings to pay the pastors and pay the running expenses of the church. By all means let our church be among the first churches of our race to throw aside that dress-parade collection idea.

Again, such a plan would put an end to an idea that seems to invade the minds of some of our ministers, namely: that in order to be called a big preacher or to stand in with the Bishop they must build or improve a church everywhere they go, knowing at the same time they will never remain to finish it, but will soon fly away to new fields, leaving the burdens upon the poor members; and as Bishop Turner says some of the churches thus erected are ready to fall down before they are completed; and I will add that they often rot down before they are completed. Very often these ministers never study the financial condition of a community and its people before they are ready to tear down all the church the people have with the understanding that they will have another fine one at once.

Here in Atlanta, regardless of the hard times, to my own knowledge, there have been either built, rebuilt, repaired or in some way improved thirteen churches of all denominations among our people. Everybody knows that is too much church building for forty thousand colored people, the majority of whom are poor.

During this six years of church building and financial depression, many of our people have lost their homes in their great effort to help save the church property and keep the wolf from the door.

I believe the Christian Church should live upon itself, but before it can effectually do so, the General Conference must arm it with the power of the Lord. Now let the great African Methodist Episcopal Church be the first Christian body among our people to organize a plan to bring relief to its members, and at the same time to dignify and solemnize the services of the church.

I know my views on this subject may not meet the approval of all the leading minds of our church, yet I feel it will meet the approval of many who have the interest of the church at heart.

The Bishops ought to approve some such plan, because it will increase the Christian dignity, spiritual power and influence of their church. The presiding elders ought to favor such a plan for the same reasons. The pastors ought to approve of the plan, because it will lighten their burdens and give them more time for self improvement and for pastoral and spiritual work in their communities. One pastor will not be worked to death to try and pay off a big debt left by another.

The class leaders and church officers ought to favor such a plan, because their burdens would be off. They could collect more class money than ever before.

The members of our church in all parts of the world not only ought to, but would hail such a plan with joy, praise and gladness, because it would bring to them that long sought for and prayed for relief from heavy church debts, relief from those annual church builders, relief from dress parade collections, and also because it brings to them that quiet, Christian, spiritual house of worship that they so much needed.

And the benefits of such a plan would be universal—they would be seen, felt and enjoyed wherever the banner of the old African Methodist unfurled.

H. B. Butler, A. M., M. D.,
Atlanta, Ga.

TO THE WOMAN'S FOREIGN

Missionary Society of the South Arkansas Conference.

Dear Sisters—The first annual convention of the Woman's Foreign Missionary Society of the state of Arkansas will convene in Little Rock, April the 18th to the 19th. Each society is expected to be represented by the president or vice. You will also be requested to report all that you can for the cause of missions. Now, sisters, do your best. Let us put ourselves on record. Let us make this the greatest both spiritually and financially of any that has ever been held in the history of the church in the south. We are expecting a pentecostal outpouring of the spirit of God, as well as a large report for the continued spread of the gospel in heathen Africa.

Rev. Mrs. G. T. Thurman, of Jackson, Mich., Supt. of missions will deliver the annual sermon. Let us have a full representation. If any should find it impossible to be present, please report to me by the 15th of April.

Remember that—

"If you cannot give your thousands,
You can give the widow's mite,
And the least you do for Jesus,
Will be precious in His sight."

Mrs. G. W. Swan, Pres.,
Mrs. M. M. King, Cor. Sec.
1117 Pullen St., Pine Bluff, Ark.

New and Great Book by Ridgel.

We have passing through the press an able work, entitled, "Africa, and African Methodism," which was written in Africa by Rev. A. L. Ridgel, A. B., presiding elder of the Liberia annual conference.

The work contains some fifteen chapters, ably treating almost every phase of the African question, with elaborate presentations of African Methodism. The subjects are masterly treated. No minister or member of our church or race, can do themselves justice and do without it.

We cannot determine the price, till it is put in print and the expenses ascertained.

We shall make it as cheap as possible. Not over fifty cents, with a cheap edition, if in our power to arrange it, not to exceed thirty or thirty-five cents, as we believe fifty thousand copies will be in demand.

H. M. Turner.

Church Members in the United States.

Catholics	6,257,871
Methodists	4,589,284
Baptists	3,712,468
Presbyterians	1,278,332
Lutherans	1,231,332
Disciples of Christ, or "Christians"	744,773
Episcopalians	540,509
Congregationalists	512,771
Reformed	309,458
United Brethren	225,281
Mormons	166,125
Jews	130,313
Friends	107,208
All others	812,582
Total	20,618,307

Time may be money, but just try to buy a lunch with it.

Those General Conference Minutes. Bishop Turner's Strictures.

By Rev. B. R. Downs.

For The Voice of Missions:

When I came to the state of Georgia, nearly fourteen years ago, Bishop Turner had the reputation of always being the friend of the erring and their advocate; the defender of his weak brethren and that, he was never known to strike at a brother minister for any cause. I heard this so much until, when at one time I felt sorely pressed, I sought to have him find a place for me on his district.

His frequent references to the General Conference Minutes through his paper, The Voice of Missions, and in its last issue, naming me in connection with his complaint, in bitter and hard adjectives, as being "disgraceful to the church" and such like, cannot be meant for my injury, for I am ignorant of having given him any cause for such. Now the facts are these:

If the Bishop will recollect, the sentence containing the phrase, "foolish rule to turn them (the minutes) over every night," is not mine, but his. It is true that he spoke to me about my duty, at all hazards, to have kept the minutes and rewrite them. I informed him that I was not authorized by the Conference to so do, and so obeyed the "rule."

If the minutes are not as creditable as our Senior Bishop would have them and they do not show up in a strict, business, parliamentary sense, it is not my fault, for I kept a faithful record of what was done.

The Conference elected a stenographer. When I approached him concerning his work, and asked for his "copy," I was informed that I had nothing to do with it, he being elected by the Conference, and in this he was sustained by the chair. So I know nothing of his work, nor that part of the minutes.

In the control of my assistants, I did not get the expected protection from the chair. In the case of one of them, when the yeas and the nays were being taken and a dispute arose on a vote cast for "it to go with the majority," I so instructed to record it that way THEN; the assistant refused to the "tally-sheet" if he refused to obey; he would not; I appealed to the chair but failed to get a decision, so I was powerless and without recognized authority.

My recollection is, that the minutes each day were approved without scarcely a dissenting voice. If there was any complaint of inefficiency, I heard none, though there were present many scholarly and experienced ministers and lay delegates.

As for the compilation of the minutes, I know nothing about it; if they were ever compiled, I am ignorant of it. With the "adopted rule" to immediately turn the minutes over to the publisher, after approval, prevented my doing so, for Dr. Embry was on hand each morning to take them.

I have never had the proof sheets sent me, have not seen them, though the publisher promised to send them to me.

I do not know whether the minutes are correctly printed or not. The original copy was kept by the publisher; the General Conference Record is kept in Washington, D. C., in the Financial Secretary's office, where it was sent by the Engrossing Clerk. I cannot get it, though I have tried to do so, in order to review it, and the publisher of the minutes has at no time favored the General Conference Secretary with a printed "copy" of his work, so I have never been able, if I would, to compare the printed copy with the original.

All the amendments to the discipline and such like were, by vote, ordered to be turned over to the committee on such, as soon as read, and I do not know what became of them, as the committee with others failed to make any report.

I did not know that three hundred dollars was paid to the secretaries. I received fifty dollars for my services; and I did hear that the stenographer was to get one hundred or more. Whether he received that amount or not I am unable to say.

Now, Bishop, I hope you will take these things into consideration and turn your guns on those more able to bear their shock and storm.

I am, heartily, yours for the Master,

B. R. Downs.

READ AND QUAKE.

We clip from the Atlanta Journal the following associated press dispatch to show the cursedness of lynching men without a trial. The man lynched ten years ago, was a Negro; and it appears that the real murderer has turned out to be a white man. And that is the way with three-fourths of the lynchings which have been perpetrated upon colored men of this country. White men perform the outrages, murderings, and burnings, and some black man is lynched, and the rotten, infamous and infernalized nation, says, "well done;" and the bulk of the fool Negroes say the same. God curse such a country, is the prayer of the writer:

INNOCENT MAN LYNCHED.

DYING WOMAN SAYS LEE SELLERS DID NOT COMMIT THE MARIUESS MURDER.

Knoxville, Tenn., February 3.—Developments which came to light here today show that Lee Sellers who was lynched here ten years ago for the supposed murder of and robbery of Edward Marinuss of $1,100 was innocent. Lizzie Hickman on her deathbed confessed that Ike Wright, a riotous character, was the real murderer. He is now at large and an effort will be made to arrest him.

SAN DOMINGO SPEAKS.

LETTER FROM REVEREND JACOB O. BARCOME.

Possibilities of the A. M. E. Church on the Beautiful Island.

Monte Cristy, San Domingo,
Jan. 18th. 1896.

Bishop Henry M. Turner:

Dear Father and Bishop—Some time last year I wrote you informing you of our work here in connection with your grand organization, the A. M. E. Church, over which you so ably preside as one of its Bishops. I was authorized to do so by our much-loved and esteemed Superintendent, Rev. H. C. C. Astwood.

Two years ago met a dozen or more of us, organized, and have kept steadily on, notwithstanding the many buffetings that all infant organizations meet up with. Still, by prayer, watchfulness and faith in our Good Lord, we've kept steadily on and number today twenty-nine members, including five juveniles. We have suffered persecutions from the two veteran churches, Wesleyan and Baptist, but with all, God has brought us through. I regret my time does not allow me to submit a report to you of our work in all of its bearings, but you will accept my promise to do so as soon as I hear from you. We have got on for two years by dint of care and paid for our lighting and other expenses without owing any man anything.

Thank God our Sunday school is well organized. We have an excellent staff of teachers, intelligent, zealous, loyal and of good report. Our scholars are bright, intelligent and proud of the name of their church. They call themselves we, the A. M. E.'s, loyal to the extreme. Notwithstanding removals to other places, we have [illegible] few Bibles and Testaments, some we bought, and others sent us by our kind friends some time ago from New York, and a small library of books bought by us at Jamaica, which have been read by us. You'll be good enough to send us some books, with a few Sunday school magazines, so that our young people's taste may grow and improve. Anything in that way will be a blessing to us. The influence of our work continues to spread. The native sympathy is largely with us. They assist us in our public entertainments always, the leading men making Spanish speeches and giving selected recitations. You would be pleased were you present to witness their patience, listening to the recitations of our English children, their native children taking part, speaking our tongue so intelligently well. We are about to construct one school chapel within a week or so. They encourage us to do so, promising us aid morally and materially. Size 50x22. Although we have not more than forty dollars cash in hand, with a promise of 2,000 feet material from the Minister of Public Works, (who visited us last year from St. Domingo city) we have decided to make a start, and our faith is that God will bless us. Pray for us, dear bishop, that our faith fail not. Our day school continues to hold its influence, and is highly appreciated. The natives are anxious to speak our tongue, and the influence of the language is showing itself everywhere upon this people. They are anxious that I place them upon a higher basis. I need a competent assistant—one who can teach the higher branches of an English education with music, &c. I think a lady teacher is preferable. I've assured them that I'll secure such a teacher, and I now bring this important matter before you asking you to give it your consideration and select from among your ranks the one we need. She'll be protected here by families who would make her feel quite at home and happy. I know the natives here of proper families will do all in their power to assist me in raising a fair share of the salary. As soon as you inform what salary would be required, I'll inform what can be done here. Our superintendent recommends me to write you of the work. I've written the foreign secretary again. I now appeal to you, dear Bishop, and would further say that the field is ripe unto harvest. Please turn your attention to this field. My experience of two-thirds of my life tell me that schools are wanted in this country, and could you see the influence of my ten years work of school life here in this locality you'd agree with me, and institute as soon as possible schools all along your lines. Please let me hear from you as soon as your much pressed occupation will allow you. Overlook any over zeal on my part, but these are facts and experiences of a large share of my life. I feel if our church will awaken to its claims here, that at no distant period, she'll convince our West Indian brethren that within her borders are the blessings they need (with God as her guide) to make us all good men and happy. With kind regards to you and yours, with greetings to the church, accepting ours, and asking your united prayers, with kindly consideration towards us, and to answer us speedily, I remain yours respectfully and affectionately a son in Christ.

Jacob O. Barcome,
Monte Cristy, San Domingo,
West Indies.

THE VOICE OF MISSIONS

Is published by the Missionary Department of the African Methodist Episcopal Church. It is issued monthly and bi-monthly from Atlanta, Ga., United States of America, and the price for the present is only 50 cents a year; single copies 5 cents each. It will contain Missionary news from our Home and Foreign Mission centers, and what Missionaries are doing in all parts of the World to bring the nations of Earth to our Lord Jesus Christ. It will contain items, also, relative to the progress being made throughout the World by the African race and their descendents elsewhere.

Bishops, Presiding Elders and Ministers of the Gospel and their wives are Agents for the Voice of Missions.

Address Bishop H. M. Turner, Atlanta, Ga., or Voice of Missions, Atlanta, Ga. The Voice of Missions has reached a wide circulation in Africa, South America, West Indies, and has scarcely a rival in the United States. As an Advertising Medium it has no equals in reaching Foreign Countries. We expect to treat our subscribers fairly and give them ten times the worth of their money. Every issue will more than pay our readers for their subscription.

We earnestly invoke the aid of the ministers, wives, especially, in making this a mighty organ for the work of the Lord of hosts. We make this appeal also the more cheerfully, as a woman was the first missionary to announce to the world the resurrection of its Redeemer. Sisters, will you join and help, as the sister of Moses joined with him? H. M. TURNER.

EDITORS:

Bishop H. M. Turner, LL. D., D. C. L.
Rev. W. B. Derrick, D. D.

ASSOCIATE EDITORS:

Bishop A. Grant, D. D.
Bishop J. A. Handy, D. D.
Bishop B. T. Tanner, D. D.
Rev. John C. Bowen.
Rev. Thos. H. Jackson, D. D.
Rev. R. M. Cheeks, B. D.

I am home acting as my own secretary. Therefore, all business connected with The Voice of Missions, must be directed to Bishop H. M. Turner, Atlanta, Ga., or Voice of Missions, Atlanta, Ga. H. M. T.

The Arkansas and West Arkansas minutes have both been printed and shipped—one to Lewis, Argenta, and the other to Beasley, Camden.

Rev. J. A. Collins, of Windsor, Canada, we are informed, has literally swept things before him, and the church assumes a new role before God and man.

Mrs. Fannie M. Ridgel, of Liberia, will accompany Dr. Heard to the United States, when he comes over to the General Conference, to see her parents in Washington, D. C.

We are pleased to learn that Rev. B. F. Watson, the sweet singer and evangelist of the church, and the venerable Father Parker have both been blessed with a glorious revival in their churches.

Read the proclamation of His Excellency, President Cheeseman, calling on a National fair, for January and February, 1897, in the Republic of Liberia, Africa. See it in another column.

Rev. W. H. H. Butler, D. D., the scholarly pulpit power of Bethel, Detroit, Mich., has been quite ill, and confined to his bed, but we are pleased to learn that "Richard is himself again."

The Southern Christian Age, published at Selma, Ala., with Rev. W. H. Mixon P. E., as editor-in-chief, and Rev. S. W. Shields manager and treasurer, is tendered a hearty welcome to the sanctum of the Voice of Missions.

The Liberia Gazette of December says that Dr. C. McKane, who arrived in Africa six months ago, opened a [illegible] Egypt (America). He was not made of the stuff that constitutes dare and do.

Since black snow has been falling in and around Chicago, all the fool Negroes of the country can go to singing with fresh vigor, "Wash Me Whiter than Snow." We judge the most of them, however, would be satisfied to be as white as ordinary snow.

Rev. W. H. Hunter, D. D., once a brave chaplain in the U. S. army, and rendered a service in helping to bring about the freedom of the Negro race in this country that will command their gratitude forever, will be ably supported at the ensuing General Conference for the Bishopric.

Editor T. Thomas Fortune, of New York, is in the South, moving heaven and earth for Speaker Reed's nomination to the Presidency. He does not like the Jim Crow cars, nor do we. If Fortune stays South much longer, he will be a convert to Liberian emigration.

Rev. J. N. Thompson, agent for the International Migration Society, and one of the most successful representatives of The Voice or Missions, appears to be doing a grand work in his pastorate. His activity ministerially displays an autochthonal adaptability to the region of Forest City, Ark.

Rev. W. H. J. Powell, of Wynne, Ark., writes an elaborate letter for this paper, and maintains that not only enough, but two much, has been said about the election of this and that man for the Bishporic, and for general officers. Every sensible person will agree with Bro. Powell.

Some three hundred or more emigrants leave Savannah, Ga., on the 27th (to-morrow) for the Republic of Liberia. The Bible presented by Mrs. Turner to Rev. G. D. Decker, of Sierra Leone, will be shipped by the same vessel, in the care of Presiding Elder Ridgel, to be forwarded to Freetown.

Members of the coming General Conference, listen. It is predicted you are going to have a regular dog-barking and jack-ass braying time at the forthcoming General Conference. Let every member resolve that he will labor to make the session the most dignified, orderly, peaceable, respectful, attentive and exemplary, in the history of the church.

Rev. Dr. J. M. Conner has just brought out the second edition of his "Outlines of Christian Theology," and we are frank to say the book is not only a credit to Dr. Conner, but it is a credit to the A. M. E. Church. The typographical inaccuracies of the first edition have all been corrected, and we shall study it, as well as read it, for it will bear critical scrutiny.

Just as we go to press, we receive letters to the effect that Dr. C. S. Smith has been visiting the Islands of Antigua, the birth-place of Dr. Derrick, Martinique, the birth-place of the Empress Josephine, and where the old King of Dahomey is an exile. He has also visited the birth-place of Dr. Blyden, and Judge D. A. Straker, Port An Prince, Barbados, and other places of historic character, and will be able upon his return, on the 26th inst., to tell much of the possibilities of our church.

READERS OF THE VOICE OF MISSIONS.

Having done the hardest four years' work that ever fell to the lot of any one man, as we believe, we shall now give a few months to the paper and dispose of thousands of letters, papers, pamphlets, etc., which have come to this office. I find a host of you in debt to the paper, and I am in debt, too, for the paper. Please come to my rescue by settling up. You can write me in person now, and I will give immediate attention to everything, connected with the paper, while I am disposing of other business. Let me hear from you at once about the paper in every particular.

H. M. Turner,
21 Atlanta, Ga.

MISSIONARY SECRETARY.

That the Missionary Department of the A. M. E, Church is coming to the front, is evidenced by the number of able ministers who are aspiring to be the Missionary Secretary, and will be candidates for the same before the next General Conference. Rev. John W. Beckett, D. D., of the Baltimore Conference; Rev. H. B. Parks, B. D., late of Georgia, but now of the Missouri Conference; Rev. E. W. Lee, A. M., of the Macon Conference; Rev. W. T. Anderson, M. D., of the Ohio Conference; Rev. L. M. Mitchell, P. E., of the North Mississippi Conference; Rev. J. A. Brockett, D. D., of the Virginia Conference; Rev. R. H. Leak, of the North Carolina Conference, and three or four others. Three cheers for the Missionary Department, for with such a grand galaxy of men aspiring to lead our Missionary Department something will be done. We wish we could elect them all, for appeals are coming for the A. M. E. Church from the Gold Coast, Lagos, Cape Colony, Transvaal, Pretoria and Morocco, Africa and from Bombay, India, South America, Trinidad and other sections of the world, and we are a set of fools and contemptible asses if we do not heed these appeals while the people want us. It will be too late after a while.

WEDNESDAY NIGHT PREACHING.

What has become of Wednesday or Thursday night preaching of late years? For the last twelve or fifteen years we never hear of it any more in our churches. Fifteen years ago, and before, as far back as we can recollect, a church without week night preaching would have been looked upon as nothing more than an old barn. But of late, we never hear of it. Pastors have become too trifling, not only to preach or exhort themselves, but to require their local preachers and exhorters to hold service, whereas it is their right and duty to either preach and exhort or make their local preachers do it, or suspend them from all official services until the quarterly conference, and if they still refuse suspend them again. Presiding Elders should see that week night preaching is kept up in their districts, and if necessary the General Conference should enact a law compelling it.

THE POWER OF PRAYER.

The following paragraph shows that where the spirit of prayer is honest, earnest and fervent, there is power that will prevail with God and reach the hearts of men:

Newman Hall visited the summit of Mount Snowden, in Wales. A large number of Welshmen on an excursion were there. As soon as it was understood that Newman Hall, author of "Come to Jesus," which had been translated into Welsh, was present, a desire that he should lead in prayer was expressed. At first he objected, on the ground that none of the people could understand him, but being assured that some knew English, he prayed. Such was his fervency, that for many years afterward he received information of the conviction and conversion of persons who felt the power of his prayer, though they understood not a word.—Christian Advocate.

EPISCOPAL COMMITTEE.

"Who naturally is a member of the Episcopal committee at the general conference?" Says about a half a dozen letters before us.

Answer: Every conference delegation has the right to elect their own member of the Episcopal committee.

All this popinjay and coxcomb claims of late that the man getting the highest number of votes being naturally a member of that committee is bosh; no one ever heard of it until 1884. All committees the Bishops do not fill, each conference delegation has a right to fill by a selection among themselves.

"MOST FAVORABLY IMPRESSED."

"At 4:30 p. m. (Jan. 17, '96) by my invitation, the eight Bishops of what is known as the African Methodist Episcopal Church, called at the Episcopal residence, and gave me the favor of an interview and full conversation. I was most favorably impressed with the character and bearing of these Bishops, and of their explanations to me of their position and their work, and I found between them and ourselves many indications of a tendency to closer sympathy."—From the Journal of the Rt. Rev. Dr. Paret, Bishop of Maryland.

Rev. P. A. Hubbard, of Denver, Colo., who seems to have no aspiration for the Bishopric, but will be a prominent factor in the contest for Financial Secretary, if Dr. Armstrong should be promoted, had as well be made a Bishop sure enough. Look at the territory his Presiding Elder district covers, Colorado, Wyoming, Utah, Montana, New Mexico and Arizona, covering an area of 670,220 square miles or 428,940,800 acres. Only one Bishop in the A. M. E Church has more territory in his Episcopal district.

The treatise on Theology found in this paper, delivered by Dr. Coleman, before the "Ministerial Institute of Mississippi," should and will be read over and over again by all ministers, class-leaders, and stewards. We have several able papers awaiting an opportunity for insertion in The Voice or Missions. But our space is so limited and the matter sent is so enormous, that it is dificult to get to them. Our readers will have to excuse us for throwing so many of their contributions in the waste basket. Should we continue to run the paper and our readers will give us a dollar a year, instead of fifty cents, we will give them the richest paper in creation.

WITH CHRIST IN WHITE.

Rev. Andrew J. Chambers, than whom we have no abler and more eloquent pulpiteer, writes us a most flowery, yet pious letter, and very Christianly criticizes our remarks in regard to not wishing to be paraded as Senior Bishop of the A. M. E. Church, for that is about what we meant, for we have sense enough to know that God elects the senior, whatever our wishes may be in the premises. But to the point: At the close of his letter, he says:

"*I have one wish for you, Bishop, and that is this: That you may be accounted worthy to walk with Christ in white. If you are, there is no station beneath the stars too exalted for you with your mental endowments.*"

While we are satisfied Brother Chambers is using the popular term to convey his idea of Christian and heavenly purity, we beg to inform Brother Chambers we are a Negro, and do not covet the privilege of walking with Christ in white. It is that misleading sentiment, and the use of those misleading terms, that is imparting to the Negro race of this country a contempt for themselves. Everything must be white to be pure, godly and heavenly, and all the other people of creation must shed off their black, brown, yellow, swarthy, red and olive skin or color, to enter the gates of heaven, and all turn white. The robes must be long and white, faces white, hands lily white, all the angels white, cherubs white, seraphs white, the hills and mountains of heaven white, the trees of paradise white and everything white. Gracious! Gracious! What a monotonous place heaven must be. No hues, no tints, no shades, no variation, no interblending of colors, no azure blue, no semi-pellucid grandeur, no ruby, carnelian, seagreen, violet or amethystian modification—all white. Then earth beats heaven for beauty. But it is useless to continue remarks upon this subject as it would take a book to hold all we could say. Suffice it to say, the Negro will never respect himself as long as he uses these terms, and makes *white* God and *black* the devil.

A LIVING GHOST.

Gracious! what is a fellow to do? hundreds of letters to be read and answered, and we sit and tussle with them till two, three and four o'clock in the morning; our eyes grow dizzy and our head aches, but still there is no rest. But halt, a living ghost steals in the office door, and without inquiring after our health, feeling our pulse or examining our tongue, to see what our physical condition is, it salutes us as follows: "I want you to get right up now and go to bed and take your rest. There is not another Bishop in the nation sitting up this time of night fooling with every piece of paper and old postal card. Next thing you will be dead, then what will people do for letters. You will not be able to write all night when you are in your coffin, and if you could write, no one would want your letters. People would run if they saw a letter coming from you. If you do not stop I will put that light right out this moment."

"Go away from here now, and lemme alone; stop that, stop there, I say; don't you put that lamp out, or there will be some nose pulling, and you will have to furnish the nose for pulling."

"I am not afraid of it. Well, you may finish that paragraph, but don't you have me come back here again, rest, you are fixing to die before either the people or God are ready for it. God don't want you till your work is done, and that is not doing God's work."

Bang goes the door, and away flits the ghost. Click goes the lock from the inside. "Wish you would lemme alone," is the last sound heard, and silence reigns again.

It is rumored and seems probable that Spain will not allow the Venezuelan commissioners to examine her archives. The United States is manifesting too much sympathy with the Cuban insurgents to suit Spain. And it is no very likely that the commissioners will receive a warm welcome anywhere in Europe; as there seems to be a general sentiment over there that this country is meddling with what does not concern it abroad and paying very little attention to the illegalities, frauds and murdering going on at home.—Chicago Appeal.

We trust that Spain will kick these commissioners out of her domain. Should they turn up there, trying in any respect to pry into her chronicles for the purpose of pretending to dispense any form of hypocritical charity, or doughface mercy. We have no sympathy with any people, or, any measure, the United States endorse. We have been from one end of Spain to the other, and they are a great and grand people. We hope they will crush out the Cuban rebellion, and if necessary, that England will swallow up Venezuela.

After the General Conference, when we will likely cease to be the Bishop of two-thirds of the world, we intend to try to write a theology for our class leaders and stewards. No man, without some knowledge of theology, is fit to be a class leader in these enlightened and progressive days. Class leaders are sub-pastors—moral teachers, and should be able to define and sustain the doctrines of our church as much so as the pastor in charge. It is all nonsense, thirty odd years after freedom, with a hundred thousand schools in the land, to talk about keeping ignorant class-leader babblers in charge of twenty and sometimes a hundred members, who know no more about theology than a hog. That is the reason there is so much complaint about class meetings dying out. We heard a class leader a few weeks ago leading his members, and we would have enjoyed the bray of a jack-ass better.

Rev. Mrs. G. T. Thurman, our great missionary worker, whose motto is "Africa for Christ," is nominated by an able representative of our church for secretary of foreign missions. Should she make the race she will make it rather warm for Dr. John W. Beckett, of Baltimore; Rev. H. B. Parks, of Kansas City, Mo., and Rev. E. W. Lee, of Macon, Ga., who are the most prominently spoken of in connection with that office, as about everybody concedes that Dr. Derrick will be put in the Bishopric.

Dr. T. W. Henderson, of Indianapolis, having announced his candidacy for the position of general manager of the publication department in Philadelphia, removes another rival for the editorship of the Christian Recorder, and places the two most prominent rivals in the same conference—Dr. H. T. Johnson, of the West Arkansas Conference, and Dr. Thos. H. Jackson, of the West Arkansas Conference. Each one will likely make it hot for the other.

SAN DOMINGO DELEGATES.

Thank God. If our church does fail to do its duty toward our foreign mission fields, it would appear that they are not failing to either represent or have themselves represented in the ensuing general conference. When they find themselves too poor to meet the expense of sending delegates, they elect men nearer the seat of the general conference, who will represent them for the honor, and if the brethren elected are men of honor they will never let the general conference adjourn until ample and wise provisions are made for the sustentation of our foreign missions. Now is the harvest time. The descendants of Africa want the African church in all parts of the world. We have an appeal for the A. M. E. church in Bombay, India. Think of it! Great heavens! just think of it! India wants the A. M. E. church. Dr. Sampson and Hon. C. H. J. Taylor, L. L. D., as well as Supt. Astwood are all able men, whom it will be seen have been elected to represent our work in San Domingo and we hope as they have the ability, they will not only look out for San Domingo, but all other foreign work. We have a long letter from the preachers of San Domingo, giving a full narrative of the situation there, which we will try and publish before the general conference for the information of the church, showing that if we will give that field attention and the necessary supervision, we can have a great work there in a few years. The following letter in regard to the election of their delegates speaks for itself.

San Domingo City, January 5th, 1896.

To the General Conference of the A. M. E. Church of the United States of America, to Convene at Wilmington, N. C., May, 1896:

Greeting—This is to certify that in pursuance with instructions, received from our presiding Bishop, Henry M. Turner, through our superintendent of missions, to elect our delegates to the above named General Conference, we have this day in regular Annual Conference convened, elected the following delegates as our choice, to represent this circuit, in the above named General Conference, to-wit: Rev. B. C. C. Astwood, of Harrisburg, and presiding elder, J. P. Sampson, of Philadelphia, both of the United States.

We have also elected; in accordance with our Book of Discipline, Hon. C. H. J. Taylor, recorder of deeds at Washington, D. C., as our lay delegate to said General Conference.

Very respectfully, etc.,
Richard Caines, Chairman.
I. N. Manuel, Secretary.

U. S. Consulate,
San Domingo, January 9th, 1896.

I, the undersigned, U. S. consul at San Domingo, do hereby certify that the above are the true and genuine signatures of Rinhard Caines, chairman, and of I. N. Manuel, secretary, and as such are entitled to full faith and credit.

Given under my hand and the seal of my office the date above written.

Archibald S. Grimke,
U. S. Consul.

MONEY! MONEY! MONEY!

Can't we adopt some scheme by which we can lift table collections every other Sabbath, and basket collections every other Sabbath, and do away with this everlasting begging for money, by marching the people up to the table, and then they marching out doors and off home, before any opportunity is given to worship God or come to the altar for prayer? Millions of people will turn up in hell right under our nose, and charge us with their eternal damnation, unless we awake to we would beg the people to come to Christ one-third as hard as we are eternally begging them for money, we would take in at least a hundred thousand members yearly, and have converts without number. We know we must have money to run churches, but we would get far more money if we would try and get more souls, more converts, more heavenly-minded men and women. We know many of our pulpits are cursed with a set of miserable hypocrits, who never tasted the love of God, who have just learning enough to make them fools, are ever and anon carping about "they don't believe in revivals." "It is all animal excitement," and such like language. It is a wonder their tongues don't cleave to the roof of their mouths. What is any kind of religion that has no revival in it, no holy spirit, no love of God? Every man who dares to utter such remarks from the pulpit ought to be hurled out of the window of the church. It is not only sacrilegious, but it is blasphemy. It is the sin against the Holy Ghost. We have hundreds of preachers who never beg people until they beg them for money. This is right and proper, as far as it goes, but in the language of Jesus: "This thing they ought to do, but not leave the other undone."

SONG MAKERS.

We notice that the white Christians and white evangelists are all the time manufacturing the sweetest kind of religious songs. We have heard three lately sing some melodies that made the hair stand upon our heads. We accidentally dropped into a white church, where we expected to be invited out at the door, but to our surprise we were welcomed, and a white brother arose and sang a song about his mother and her soft, tender hands, which he had composed but a week before, and sang it with a plaintiveness and heart-searching melody that made men and women shout and praise God to the top of their voice, and we stood and wept and bellowed, amen! in the midst of Negro-hating democrats, as we supposed. Why can't the Negro do the same? Are we going to let white people beat us going to hell and going to heaven too? You educated dude preachers, go and get religion, and God will fill you full of music too. Do you hear us? We mean all we say.

A letter from Natchez, Miss., says that it is rumored through the city, and especially among the members of the A. M. E. Church, that Bishop Turner said he had no use for the people of Natchez, that one day there was long enough for him, and other lying and slanderous remarks, which he is charged with making against the people of Natchez. The thing is false from beginning to end. Bishop Turner has complimented Natchez and her colored doctors, lawyers, druggists, mechanics, building associations, large stores, printing establishments, post office officials, colored court house officials and such like, as he has no other place in the nation. The report is false, and but for Bishop Lee, we would say it was a lie. Bishop Turner changed Bro. Russell from the pastorate of that Church and sent Dr. Ross there because he thought it was for the interest of the church—only that and nothing more.

THE VOICE OF MISSIONS,

An Inseparable Companion of a Missionary Presiding Elder. He Speaks Words of Praise of It, and Adopts It as His Guide.

Dear Voice of Missions:

Amid the hardships of the winter, and in the driving wintry wind as we wended our way from one appointment to another, sometimes on horseback, sometimes aboard the swift express, and others afoot; yet thou hast ever been my constant companion, and many a crumb of solid comfort have I gleaned from your columns. You cheer and give new impetus and vigor to our drooping spirit, in the discharge of our official duties, in this valley of sorrow, and without you, we do not know what we would do. We are advocating your interests out here.

Rev. Chas. R. Tucker, the able and efficient, yet humble and God-loving pastor at Atoka Station, has taken hold of you, and he tells me he sells several copies monthly. Oh, how I wish the Voice of Missions was a weekly paper!

Rev. J. F. Morris, S. Horn A. H. Hawkins and H. C. Collins and Dr. Tucker, all promise me their aid in compelling all the local preachers to either subscribe for The Voice of Missions or the Recorder.

The Atoka district is looking up, yet it was so cut up to suit the convenience of others, that there is scarcely anything for a presiding elder to do. But we are attaching no blame or finding fault with no one. Our motto henceforth is to "do or die."

We intend to build up African Methodism upon the ruins of Satan, and we realize that we can't do this and attend to our brethren's affairs, or by faultfinding and grumbling, our lot may be a hard one, but we believe God is on our side and if we can keep the dear Voice of Missions and the old reliable Recorder as our pilot, Jesus Christ as our commander, while God Himself guides our footsteps, we will come out more than conqueror. Every preacher should read The Voice of Missions. It should be in every Methodist family; really, we can't see how any traveling preacher can get along without it. May the Lord bless the editor and Senior Bishop. May he be spared many years of usefulness to the connection, and may his trenchant pen ever be wielded in defense of the Negro race is the earnest prayer of

E. Malcolm Argyle, P. E.
South McAlister, Indian Territory.

Letter From South Africa.

The following letter, furnished us by President Mitchel, presents a heavy indictment against the white missionaries in South Africa, and also presents a strong appeal to the A. M. E. Church to come and deliver them from the chains of sin, and the treachery of our brothers in white, who pretend to be very holy till they get to be government agents. Here is a field where five thousand of our young men could go and do well as preachers of the gospel, teachers, doctors, lawyers, and everything. And the climate is about the same as Georgia and Tennessee. No one can raise a howl about African fever in Cape Colony, for there they have snow, frost, winter and summer. And the following letter shows to a demonstration that the young men of our race, and and accomplish marvelous good by simply being advisors and councilors of the African chiefs. The following letter is an appeal to the A. M. E. Church that should move the heart of every Bishop, Elder, Deacon, local preacher and member; and if somebody does not heed it, God have mercy upon the American Negro:

Cape Town, South Africa,
November 12, 1895.

Dear Brothers in Christ:—

I am trying to draw your attention to the following facts: Our people at home in Transkie are in a bad state, needing two principle modes of life; first, Christianity and civilization, but in the first place we are sinking down every year through the bad treatmen of white men with our kings or chiefs. He, the white man, first, said I brought peace amongst you, the good tidings of God. Our chiefs believed that to be the whole truth. The second thing they will see that ministers shall be appointed as a commissioner or government agent; that is the first turn to cruelty, because he is going to tell them now what the government wants them to do, not that God whom he said he was sent by to publish the good news of salvation. Now, brethren, take great car what that government agent is going to do. He will convince one chief to fight against his own brother, promising that the government shall help and make you a paramount chief of the tribe, and by this instigation, nations have risen against nations, kingdoms against kingdoms.

Now, my honest brother, this is a cry from Rama; send us ministers. I have found your address in your own paper. I am Tembu Kafir, who came here to earn something for my country.

Brethren, hark to this cry from Macedonia and harden not your hearts. When I saw in your paper, your freedom, I could not help shedding tears for my poor native country. You are born of God (as Moses in Egypt) Brothers, consider that clearly. Don't put those talents in safes and use them not to purchase the freedom of your brothers in South Africa, or in the whole of Africa. I shall await your favorable reply.

I have the honor brothers, to be your most humble servant, John Tule
Care Rev. R. A. Jackson,
Springfield street,
Cape Town, South Africa.

NOTICE.

An Appeal to the Ministers and Members of Yazoo District of the A. M. E. Church.

To the ministers of the Yazoo District, greeting:

Dear Brethren:—The menacing situation in which our church in Yazoo City is now placed, forces us to the pressing necessity of making this urgent appeal to you in behalf of said church. We have now confronting us a note which falls due the first of this coming April, which note must be met, hence the gravity of the situation renders it doubly necessary that we make this appeal, knowing as we do your connectional pride, we feel satisfied you will not refuse to come to the rescue of the best church in the district. We therefore call upon every minister in the district to raise not less than $5 on each circuit for the above, and remit the same to Rev. J. H. D. Robinson, pastor, Yazoo City, with list of names and amount raised, so each person may get credit for what they do to save said church.

Adam Jackson, P. E.

The last issue of the Quarterly Review, of the A. M. E. Church, will bear rigid examination. Dr. Coppin is doing himself honor as its editor.

Letter from Rev. R. A. Sealey, Presiding Elder,

Personal, Yet We Publish It.

Culloden Road, Bridgetown,
Barbados, West India,
Feb. 8th, 1896.

My Dear Bishop Turner:—You will remember that in my last I told you that the fare to Demerara was $19.20, and a like amount to return. I also remarked that I requested your prayers that God would open a door for me to get the money. When I wrote you, how little did I think that the good Master was preparing the door!

Well, Dr. C. S. Smith arrived here today on board the S. S. Columbia, an excursion steamer. We met and he informed me that the Board of Bishops had instructed him to pay me the $30 balance due me for reporting the proceedings of the General Conference of 1888. I explained my condition to him, and he took me aboard his steamer and paid me the money. Praise the Lord! I go down to Demerara on Monday, D. V. I shall be gone two or three weeks and hope on my return to Barbados to receive your promised $50. Yes, Bishop, the Lord wanted me to go to Demerara and he sent Dr. Smith with that $30 to help me there. He wants me to attend General Conference, and I am sure He will enable you to get the money to send me. I want to leave here D. V., early in April. I think Franklin will make an effort to come.

Farewell, dear Bishop, God bless you.

Fraternally,
Reuben A. Sealy.

THE DEPARTMENT OF EDUCATION OF THE A. M. E. CHURCH.

Shrinkage or Expansion··· Which?

By Rev. J. T. Jenifer, D. D.

Editor of the Voice of Missions:

There appears to be a growing sentiment, in some quarters, in favor of abolishing the Bureau of Education of the A. M. E. Church.

To do this it is proposed to do away with the Secretary of Education and to consolidate or distribute the functions of the Bureau of Education with some other department of the church.

Such a step would be unwise—because injurious. Such an act would not be the consolidation that, argues strength and greater efficiency in the management of our educational work, but a shrinkage in proportions, in powers, as well as in that high and comprehensive view of what this department of connectional work stands for. In my humble opinion the Department of Education stands the most conspicuously for an enlightened, broad and progressive church.

Each department stands for the work which it is designed to do and the interest which it is intended to conserve.

If education stands for knowledge, enlightenment, intelligence, advancement and elevation, it must be the basal work of all Christian civilization, hence, to abolish, or to absorb and subordinate this department would be to abolish that which stands for what, in the A. M. E. Church, is second only to spiritual piety itself.

It would be, terrapin like, sinking the head down into the body just when and where its chief features should be most conspicuous.

The schools and colleges are, each year, filling our pews and pulpits with enlightened minds and trained brains. Thirteen or more religious bodies, with experience, means and improved methods and appliances, cover the same territory as the A. M. E. Church and are engaged in similar work.

Therefore our Educational Bureau must remain intact, well organized, with a representative head. That which is everybody's business is no ones practical concern. Let us continue the office of Secretary of Education to superintend our educational work. Let him survey the field, keep posted as to the best methods of the times; travel, suggest, encourage, inspire and plan for revenue.

Let the A. M. E. church that is doing so much for the enlightenment of the Negro have a representative head so that upon all needed occasions she may be brought in touch with the leaders of thought, and keep pace with the advancing world.

Some argue that the educational department has not paid, that it is a useless expense. There are some things that pay largely for which we receive no money. Be it also remembered that the heads of all the general departments have the handing and uses of the revenues of their respective departments except the Secretary of Education.

It is to be hoped, therefore, that the Bishops may in their Episcopal address to the coming General Conference, recommend the continuance of the Educational Bureau—then let the General Conference select a man who can make it live, lucrative and efficient.

Washington, D. C., Feb. 13, '96.

AN APPEAL FROM HELENA.

A New Church Wanted. Who Will Assist?

Helena, Ark., Feb. 23, 1896.

To The Voice of Missions:

Dear Editors:—I take this method of informing your many readers that by the help of Almighty God it is my determination to build the second A. M. E. church in the city of Helena.

Also, I desire to ask this favor of the brethren of the African Methodist Episcopal church, favored with large and flourishing congregations to render me whatever assistance they can within the next sixty days.

In this land of liberty and prosperity there ought not to be a town nor hamlet in which the great banner of African Methodism should not be waving, and what brother or sister have we in our grand old Church who have had the blood of Christ shed abroad in his or her heart who would see his brother or sister out in the weather exposed to the violent winds, storms and snows of the winter, and would not offer him shelter, food and water? Surely, there is none.

And I do not believe there is any large and flourishing congregation in this God-blessed country from the great lakes of the north to the peaceful shores of the Gulf of Mexico, or from Maine to California, who would be conscious of an infant church with few faithful and sacrificing members and an unpaid pastor struggling, preaching, praying, singing and working with all of his might to extend God's kingdom in this civilized and enlightened land, who would not be willing to send him a penny to assist him to push the battle to the gates?

We need more self-denying men and women in the church; if we had had them there would not yet remain so much territory to be built up for God, so many places in this beautiful southland where we have no A. M. E. Churches.

The church for which Wayman, Ward, Brown, Payne and Campbell worked, suffered and sacrificed and at last passed beyond in the mystic stream of death, still waving the blood-stained banner of our Lord and Savior, Jesus Christ, together with others who passed on before, whose hairs have grown white in the service. I say this, this Church which the fathers have given we young men ought to be well established all over the land, and there remains yet much work to be done to bring about this high result.

There are thousands of our little children, who ought to be in the Sunday schools, strolling the streets or loitering around the saloons and gambling dens for the want of men who say God have sent them to preach to organize them in Sunday schools, clubs, bands, societies and Christian associations; yet hundreds of these men say, I would not go to this place and that place, and unless the Bishop appoints me to a place self-supporting, I will not go, and these same class of men instead of lending a "helping hand" to them who are willing to go, will, in hundreds of instances to my knowledge make all sorts of fun and laugh to scorn one who is willing to sacrifice money or pride for Jesus' sake.

Brethren, this ought not to be, if the hand of Providence favors you with plenty, you should remember this passage of scripture: "The strong should bear the infirmities of the weak." Now I am going to make this offer: Any Church, brother or sister, sending me $10, I will have your name registered on a window of the building. We have twelve windows. This offer stands open to twelve churches, or individuals, then any contributions sent in by others, their names I will have put in a nice frame and placed over the pulpit, for I expect to have a first-class pulpit—not a lecture stand. Or if they will send me their photos I will have them placed over the pulpit. Brothers, sisters and friends, help, help, help us to accomplish this great work. May God bless The Voice of Missions, its editor, publisher and all of its agents, is my prayer. God help Bishop Turner, the great scholar, writer and thinker—yes, the great Moses of this nineteenth century—to create an everlasting sentiment in favor of African missions, is my earnest prayer, a sentiment that shall be as enduring as time, for God knows I expect some day to go myself to carry the bread of life to the land of our ancestors.

I am yours for the cause of Christ and obedience to my fathers in the gospel, J. R. Campbell.

P. S.—Any one sending in contributions will please send them to Sister Fannie Aaron, treasurer, Helena, Ark., the receipt of which will be acknowledged through the columns of The Voice of Missions.

Overworked Women.

What numbers of them there are! In the cities you will find thousands struggling, toiling from early morn [illegible] and a home for children dependent upon the mother through the death of the father, or, as it is too often the case, the shiftlessness of others. And many others there are who patiently slave away their lives in order to afford to son or daughter the education, accomplishments or enjoyments of which they were deprived in their own youth.

Then, scattered all over the land, there are very many women wearing themselves out on farms, cooking, churning, scrubbing and doing the countless chores required of a farmer's wife.

The story of one of the latter class was published in last month's Voice, under the heading, "An Alpena Miracle," a sketch of which we append for the benefit of those who failed to read the article last month.

Mrs. James M. Todd, of Long Rapids, Alpena county, Mich., through the effects of extreme hard work, was taken eight years ago with nervous prostration, and in a few months with muscular and inflammatory rheumatism. For years she suffered, her feet and knees terribly swollen, head and heart affected, and finally becoming entirely helpless. The skin of one of her limbs became so dry that it would crack and bleed.

During the eight years, she was at different times under the treatment of scores of physicians, none of whom were able to cure or even help her. They all agreed that medicine could not cure her and that rest was the only thing that would afford her ease. Finally someone urged her to try Dr. Williams' Pink Pills for Pale People, and at length she was persuaded to give them a trial. In three days after she began taking them, she could sit up and dress herself. After taking the pills for six weeks, she resumed the labor that she had been unable to perform for so long a period. She continued taking the pills, and, in time, could go up and down stairs without aid, and could say: "I am truly a living wonder, walking out of doors without assistance."

Mrs. Todd's faith in Pink Pills is very strong and she has recommended them to other sufferers, who have used them with good results. She says: "Dr. Williams' Pink Pills have brought back a poor, helpless cripple to do her own milking, churning, washing, sewing and about all her household duties."

Dr. Williams' Pink Pills are not a patent medicine in the sense that name implies, but were first compounded as a prescription, and used as such in general practice by an eminent physician before being offered to the public generally. So great was their efficacy that it was deemed wise to place them within the reach of all. They contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves.

We spent Sabbath 23d in Augusta by request of Bishop Grant. Presiding Elder C. C. Cargile and Rev. John Cooper were present. The P. E. undoubtedly is moving things before him. Bro. Cooper is also highly complimented by his members, and judging from the crowded church at each hour of worship, is a power for good among his people. Rev. J. C. Waters, D. D., pastor of Trinity C. M. E. church called upon us, and is looking well. Augusta is well supplied with able pastors and a high degree of intelligence.

THE WORK

Of Rev. J. G. Robinson on the Coast.

By Rev. W. H. Pucket.

To the Voice of Missions:

Bishop Turner has had a great desire to establish our church along the coast here in the southern portion of Mississippi. To this end he appointed Rev. J. G. Robinson, Presiding Elder of Biloxi district. Rev. Dr. Robinson hails from Arkansas, where he has spent a number of years, both in the ministry and practicing law. He has taken charge of the district with a strong determination to win. The work over which he presides is alive, and our church is being established in this part of the state as never before in the history of the A. M. E. connection in Mississippi. He is an able preacher, a wise expounder of the discipline and a powerful revivalist. He also lectures in every city, town and village wherever he goes. His subject is, "*The New Negro* and the New South."

Hundreds of people, white and colored, women and men, turn out to hear him speak. He spares no pains in hurling thunderbolts of indignation against the lynchers, and in the presence of multitudes of whites he brands in unmeasured terms the publications regarding the Negro to be a rapist as a lie of the deepest dye. He also shows to the southern white man that the Negro has progressed along all lines more rapid than any other race beneath the sun. The church, and especially Mississippi, should feel proud of this young giant and advocate of equal rights. Please publish this, that other young men may see the necessity of lecturing and be brave enough to stand in the presence of the southern white man and defend the cause of his people.

The church is now alive along the coast.

Ocean Springs, Miss.

For The Office of General Manager of The Publication Department of the A. M. E. Church.

As much care should be taken to obtain the proper person for the office named above and no mistake made in representating. I take profound pleasure in announcing, without permission, the name of Rev. E. W. Lampton, P. E., of the Greenville district of the North Mississippi annual conference as a candidate for the office of general manager of the publication department of the A. M. E. church.

Rev. E. W. Lampton is now the leading man in the state of Mississippi. When I use the broad assertion to say that he (Lampton) is the leading colored man in Mississippi, I have the sentiments of every true race-loving man or woman in the state. Rev. E. W. Lampton is Grand Master of the M. W. Stringer Masonic fraternity of the state of Mississippi and that alone equips him fully for the office named above. As a manager, his equal is not in the state. He is possessed with that tact in business that would fit him for the management of any department in the connection of the A. M. E. church.

He is the presiding elder of the North Mississippi Annual Conference at Cold Water, Miss., 1894, that introduced the method of reporting for a district in five minutes. He has actually given—not promised—but given more than any other minister in the state to our churches. The most confidential man in the state, and he is now imbued with every principle that would have a tendency, or naturally would speak, for his being elected to the Bishopric, instead of a general officer. Believing that what I have said above to be the sentiment of every delegate that is elected to General Conference, May next, at Wilmington, N. C. I conclude by soliciting for him (Rev. E. W. Lampton) your hearty patronage for General Manager of the Publication Department.

Yours fraternally,
J. S. Lewis,
Pastor A. M. E. Church, Helm, Miss.

OFFICE SEEKERS.

The brother who wishes to abuse office seekers in our church, must send his communication to another paper to have it published, for The Voice shall not print any such nonsense. We see no harm in good men aspiring to official positions in the Church. God knows, we cannot get any poorer material than some who are in office now, unless our General Conference is going to do better in selecting general officers in some respects. It had better return to the old rule, let the Bishops nominate and the General Conference confirm. It would not hurt the General Conference, to do less wire pulling and more praying over the selection of Bishops. We believe it to be a sin, to caucus, pledge and bind men to vote for anybody to be a Bishop.

Scores of letters are coming in, begging us to remain as the Editor of the Voice of Missions after the General Conference. Most of them say if we give the paper up, that some man will be made editor who will run it down, and kill it. We beg to say: 1st. We do not know as we will live to see the General

Home Training.

If mothers would only realize the full significance of the truth expressed in the trite saying, "As the twig is bent the tree inclines," the next generation of men and women would surely be better in every way, for it is true that the future well-being of the man or woman, physically, mentally, and spiritually depends upon the thousand and one little acts of seeming unimportance that make up the child's daily life. It is the home training the child receives that makes its future "for better or for worse."

The Medical Age thus illustrates the difference in home training:

A distinguished lady of wealth and influence, noted for model specimens of children, was asked by a friend and mother:

"Why are my children sickly and croupy, and yours always free from such conditions?" The reply was:

"You rear your children indoors, I mine out; your's are educated to be waited upon by your servants, I discipline mine to wait upon themselves; my children are early to bed, and you give parties for your's with late hours, and allow them to attend parties and keep late hours from home, fashionably dressed; my children have plain, wholesome food, adapted to their years, your's eat sweetmeats, rich and highly seasoned dishes, and are overfed generally; I teach mine to love nature and to feel that there is nothing arrayed so finely as the lily of the field, the bees, and the butterflies; that there is nothing so mean as a lie, nor anything so miserable as disobedience; that it is a disgrace to be sick, and that good health, good teeth, and good temper come from plain food, proper clothing, plenty of sleep, and being good."—Womankind.

No Scramble for This Place.

Marie—Women are fast leaving their own walks of life, aren't they?

Billson—Yes; but there is one walk which they will always leave to man.

Marie—What's that?

Billson—Up and down the bedroom half the night with a restless baby.—Pearson's Weekly.

Restoring Perfume of Flowers.

It is claimed that the perfume of flowers disappear as soon as the starch in the petals is exhausted; and it may, it is said, be restored by placing the flower in a solution of sugar, when the formation of starch and the emission of fragrance will be at once resumed.

Filter from the Blood

By the kidneys. Impurities pass off harmlessly. The inactivity of the organs named not only causes these impurities to remain and poison the system, but also leads to the degeneration and destruction of the organs themselves. Prevent Bright's disease, diabetes, dropsy, gravel and other ailments which affect the kidneys and bladder with Hostetter's Stomach Bitters, which likewise overcomes malarial, dyspeptic, bilious, nervous and rheumatic complaints.

You can praise God with a clearer conscience if you know you are taking proper care of the portion He has entrusted you with.

The object of the manufacturers of Dobbins' Electric Soap has been for 31 years to make this soap of such *superior quality* that it will give *universal satisfaction*. Have they succeeded? Ask your grocer for it. Take no other.

The "respectable man" should be especially careful about his conduct in little things.

Dr. Kilmer's SWAMP-ROOT cures all Kidney and Bladder troubles. Pamphlet and Consultation free. Laboratory Binghamton, N. Y.

By looking at a man's bills for six months, you can make a good guess as to his character.

THE GENUINE "BROWN'S BRONCHIAL TROCHES" are sold only in boxes. They are wonderfully effective for Coughs and Throat Troubles.

Activity is what life is, and when you cease to work, to act purposefully, you cease to live.

Earliest Onions Pay.

There's a market gardener in Minnesota. He is prosperous, makes his money on earliest vegetables, gets his seeds from Salzer, follows Salzer's instructions how to grow 1000 bu. per acre and sells Salzer's King of the Earliest onion already in July and gets $1.50 a bu.! Catalogue tells all about it and of lots of other seed for garden and farm! 35 packages earliest vegetables $1.00.

IF YOU WILL CUT THIS OUT AND SEND IT with 12c. stamps to John A. Salzer, La Crosse, Wis., you will get free his great catalogue and a package of yellow watermelon sensation. (A. C.)

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

FITS stopped free by Dr. KLINE'S GREAT NERVE RESTORER. No fits after first day's use. Marvelous cures. Treatise and $2.00 trial bottle free. Dr. Kline, 931 Arch St., Phila., Pa.

It is More Than Wonderful

how patiently people suffer with corns. Get comfort by removing them with Hindercorns.

I believe Piso's Cure for Consumption saved my boy's life last summer.—Mrs. ALLIE DOUGLASS, LeRoy, Mich., Oct. 20, '94.

March

April, May are most emphatically the months for taking a good blood purifier, because the system is now most in need of such a medicine, and because it more quickly responds to medicinal qualities. In winter impurities do not pass out of the body freely, but accumulate in the blood. The best medicine

April

to purify, enrich and vitalize the blood, and thus give strength and build up the system, is Hood's Sarsaparilla. Thousands take it as their Spring Medicine, and more are taking it today than ever before. If you are tired, "out of sorts," nervous, have bad taste in

May

the morning, aching or dizzy head, sour stomach and feel all run down, a course of Hood's Sarsaparilla will put your whole body in good order and make you strong and vigorous. It is the ideal Spring Medicine and true nerve tonic, because

Hood's
Sarsaparilla

Is the One True Blood Purifier. All druggists. $1 Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are purely vegetable, carefully prepared. 25 cents.

100 SALESMEN to sell New Cash Register (cut price). Big pay. National C. Co., Winston, N. C.

PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION

BISHOP WAYMAN'S VIRTUES

A Sermon by Rev. Jas. A. Farrier.

KALAMAZOO, MICH.

It was my pleasure to be present at the impressive memorial services at the A. M. E. Church, this city, by the pastor, Rev. Farrier, who took for his text: "I have waited for thy salvation, O Lord." He said:

"It has been my pleasure to have been closely associated with Bishop Wayman, our senior Bishop. He it was who appointed me to my first charge, Pro pect circuit, where the Lord blessed my efforts and I won to Him 114 converts, raised over $2,000; after which Bishop Wayman promoted me, as he did all under him who were faithful.

"Bishop Wayman, in telling of his experience, said he was what he was through the friendship of An Advent university in the south who became interested in him.

"Bishop Wayman dedicated this church to God's service twenty-two years ago. Have you been faithful to his instructions? If so why is our membership so few in number?

"Bishop Wayman, being Christlike, knew no color, was no respecter of person,

"He was a man of high integrity, unflaunting courage.

"When once convinced he was right, he knew no friend or foe, could not be brought to swerve from his convictions, being of strong character, no one in all his life could point to an error, his life was blameless.

"He was a sainted man. All conferences he presided over loved him and felt it a privilege to receive personal recognition. He taught his own to look above imaginary wrongs to the rights of civilizations. His wife was a woman of strong character, never failing in uplifting with her words of cheer and courage; in his sorrowful moments relieving him of many burdens that he might push forward the work God had so fitted him to accomplish. Like Jacob he was willing to leave his choicest earthly comforts."

Bro. Farrier has made many friends since his coming here. His congregations are large. He has one of the finest choirs in Michigan. Collections are good, which speaks largely of his influence.

I find Bro. Farrier a progressive minister. Not being satisfied with his qualifications, he has procured teachers in higher branches of theology, that he may be better fitted to do the work God has called him to do.

I organized a Loyal Temperance Legion with the children of his prosperous Sunday school, that our children may be taught to be temperate, being a sure foundation of upright manhood,

I am visiting many of the towns and cities of Michigan on a two-fold mission. I am anxious our woman should lay hold of temperance for the preservation of our homes, and the day has come when we must take action against the continual closing of the doors of our Michigan industries, educational bureaus and business houses to our children. We, as women of Michigan, must band ourselves together, and with the influence of the friends who have always been loyal to us, must agitate as well as pray and weep for the overthrow of the evils that keep us down and unproductive. I organized a union here 20 members strong.

I was delighted and overcome with my visit to Atlanta, and your great strides in industry and education. True citizenship is surely coming to you and you will be fully equipped for all the avenues of true citizenship will open for you.

Your churches so beautifully constructed, the warmth of spiritualism felt therein, the church etiquette so noticable in your congregation, portrays the reverence held for the house of God. God's unseen hand is surely playing a part in our future.

Yours for the race,

MRS. EMMA FORD,
State Supt. of W. C. T. U. Work Among Colored People. 346 Jefferson avenue, Grand Rapids, Mich.

Death of the Rev. C. H. Prescott of the Bermuda Conference.

Rev. Charles Henry Prescott, who died after a few hours' illness, on Sunday, Jan. 5th, was a native of the island of Barbados. He was educated at the Wesleyan Methodist day school, Dalkeith, near St. Anns Garrison, in the Parish of S. Michael, and being an apt scholar he passed at an early age the required examination which entitled him to a three years course at the Mico College, Antigua.

He distinguished himself while a student at the Mico and at the expiration of his term returned to Barbados and became head master of the very school from which he had graduated but a few years previous. During his regime the school was at its zenith; and being successful thus far, his aspirations rose higher. He filled the different offices of Sunday school superintendent, class leader, organist, circuit steward and local preacher of the Bethel circuit. He was now desirous of entering the ministry of the Wesleyan Methodist Church, but being then a married man, there was some difficulty in his way which he did not overcome, as he was not accepted by the conference. Being somewhat dissatified, he at once resigned from the school and church, and shortly after went to Codrington College (mission house), S. Johns Barbados under the auspices of the Church Missionary Society to qualify himself for mission work in Africa. He, however, did not remain there for any length of time, but returned to school keeping. After being in charge of a government school for some time, he received an appointment to take charge of one of the Mico schools in St. Lucia, (one of the W. I. islands), he went thither accordingly, and filled the appointment for about twelve years, resigning when the schools of the Mico Trust were sold to the government. Just about this time his eldest son, a lad of about sixteen summers died, and this bereavement seems to have hastened his return to Barbados. It was about this time that the A. M. E. Church began to operate in Bridgetown, and the Rev. Mr. Prescott united with Rev. N. B. Stewart, the then P. E. of South American and West Indian missions, and Rev. J. E. Shepherd in establishing several missions in the city of Bridgetown (Barbados.) Rev. Mr. Prescott was shortly afterwards sent to British Guiana by the Rev. N. B. Stewart to take charge of the mission he had established in the city of Georgetown, and after laboring there for several months, under very adverse circumstances, he came to Bermuda with P. E. Rev. Reuben A. Sealey; was received by the conference, ordained to the Deaconate by His Lordship Rt. Rev. Bishop Turner and appointed to labor in S. Georges, the ancient capital of Bermuda.

He labored in S. Georges for two consecutive years, and was appointed at the last conference to Somerset and Port Royal. He, however, has been called after three months' labor in his new appointment from the Church militant to the Church triumphant, to join Bishops Allen, Payne, Wayman and others who have, like him, crossed the river.

Rev. C. H. Prescott was a scholar and a gentleman. All who came in contact with him respected and esteemed him. He leaves a widow and six children to mourn their loss. We commit them to the care of Him who has promised to be "a father to the fatherless" and "a husband to the widow."

We appeal to those of the Church whom God has blessed with "this world's goods" to assist the widow and fatherless. That God will open the hearts of many to assist in a cause so humane, is the prayer of your humble correspondent.

I. ALLAN BYNOE.

S. Davids, Jan. 13th, 1896.

GENERAL CONFERENCE MINUTES.

Elsewhere will be found a lucid explanation from Rev. R. R. Downs, secretary of the last General Conference. Our good brother, for whom we cherish the highest regard, appears to smart under our criticism of the last General Conference minutes. Bro. Downs explained his embarrassment and the difficulties under which he labored more elaborately than he has done, in his present communication to us, three years ago, nor have we ever put the blame at his door. Everybody knows that Downs is a scholar, and is fully competent in every particular to discharge the duties of a General Conference secretary, but he was hampered, his hands were tied, and we think we explained it a couple of years ago. But we have made Downs do one thing that we would have done as soon as the disgraceful minutes were published. We have made him explain how he was hampered and give the reasons why we have the poorest General Conference minutes ever published, and now as he is a member of the next General Conference, we hope he will fight for the rights of the next Secretary, be it himself or any one else. We could not talk about the General Conference minutes and or it the name of Downs, for he was *the Secretary*, and every other Secretary was only his assistant, and if they did not obey him, and the General Conference and the house of Bishops did not have common sense and business method enough to make them do it, Bro. Downs owed it to the honor of himself to have resigned at once. The Secretary of any convention is the responsible factor, and if there is no process by which his subordinates can be made to obey him, and they have not manners enough to do it themselves, he should resign at once. We had too many Secretaries any way. Two are enough, three at most. Some of the Secretaries of the last General Conference did more floor wrangling than any one else on the Conference floor.

However, they were the representatives of a constituency, and had a right to speak and act for them. But when they, of their own volition, consented to muzzle their mouths and become the servants of the General Conference for the enormous and sinful prices paid Secretaries of late years, and saying them in advance too, before we have any evidence that the work is going to be half done, they should confine themselves solely to that work. Brother Downs says he received fifty dollars and we don't know how many received similar prices. We think there were six Secretaries—there were five, at least—and the whole General Conference Minutes were not worth twenty-five dollars, as it appeared in print, it was not worth the paper it was printed upon. Dr. Beckett and Holdbrook, or Dr. Butler and Holdbrook will take the Minutes for fifty dollars alone, and give the Church five times a better Minute than the last. We are not criticizing Brother Downs particularly, we are talking about the last General Conference Minutes in general. Brother Downs refers to a stenographer. We do not recollect who the stenographer was. We do know, however, that it is no use to have a stenographer unless he has common sense and experience of conventional matters. We doubt if the stenographer was a member of the general conference, and if so, we doubt if he was ever the secretary of an annual conference. And very likely was wanting in common sense. At all events, he should have turned over his stenographical reports to Bro. Downs, and if he failed to do it, and he was paid for his services in advance, as we foolishly do, the money should be returned to Dr. Becket or Dr. Butler and Holdbrook. We will need no stenonrapher or photographer either; for all three are scholarly men, rapid writers, have served repeatedly as secretaries in conferences, have bushels of sense, and will maintain their rights, and give the church a creditable Minute.

THEY WANT FREE SILVER.

Mississippi Legislature Passes a Resolution Favoring Free Coinage.

The Mississippi house of representatives passed the following resolution with but one dissenting vote:

"Resolved, by the house of representatives of the state of Mississippi, That we favor the free and unlimited coinage of silver and gold at the ratio of 16 to 1 by the government of the United States independent of the action of any other government.

"2. That we do not favor the nomination of any democratic candidate for president of the United States whose known views are not in accord with ours above expressed.

"3. That we favor and insist that those states which give democratic majorities in the general election should control in making a nomination for president and vice-president."

An anti-Whitney resolution was passed in the state senate by an almost unanimous vote, there being but one against it.

The resolution declares Mississippi unalterably in favor of free coinage and is identical with one adopted by the house.

Pulitzer is a Sick Man.

A special from Fernandina, Fla., says: Joseph Pulitzer, owner of the New York World, came from Jekyl Island on the steamer Passport, Captain White, landing at Fernandina Thursday. He left immediately on a special train for St. Augustine, where he will remain till Monday. He is in wretched health and nearly blind. He is accompanied by a member of his editorial staff.

Should Afro-Americans Return to Africa?

BY REV. A. L. RIDGEL, A. B.

The question propounded is one of importance to all Negroes in foreign lands. That Africa is the Negroes' ancestral home, cannot be denied. In whatever countries they may wander, their ancestry runs back to this country.

There are those who maintain that American slavery was providential and was, therefore, a blessing in disguise. This school of liberal thinkers argue that the superior advantages afforded the liberated slaves more than repay the damages wrought by a baneful system of human slavery, which for two hundred and forty-seven years subjected the Negro to every indignity known to man. I beg to differ with such conclusions and in the language of a learned writer, pronounce slavery the "sum of all villianies." I don't believe that providence had any thing to do with the establishment and perpetuation of an institution so vile and degrading. It was born in hell and fostered by the arch-fiend, night. God is too wise, just and holy, too multiform in the operation of the affairs of creation to have resorted to such unholy means for the development of a race.

But whatever the cause may have been, the curse is upon us. Its imprint is deep and lasting. Its poisonous sting is not easily cured. The dire effects of its reign has been transmitted from parents to children and from generation to generation. It has become one of the hereditary evils of the age. It has gone down in history; it has disgraced the church and mocked the gospel. God alone knows the extent of this heaven-daring sin. The sin of slavery is awful. The seat of its power reached down to hell, the insults, miseries and despotism of its reign reached up to heaven. Many of its votaries became alarmed at the enormity of the evils growing out of the system and declared war against it. God was insulted, nature revolted and the safety of the Union demanded its overthrow. It fell, but not in death. The strong impulses of its defender still beat in their bosom. A Negro living or dead, rich or poor, wise or simple, is a Negro nevertheless. He can never rise above the lines drawn in anti-bellum days.

Slavery in America has developed in a new and more dangerous form. Under the old system the Negro's life was spared because of his intrinsic value to his master. Not so now. He is a kind of an unowned and unvalued chattel, at the disposal of any white rough who can shoot him down with impunity. The laws enacted for his protection have become obsolete and offensive to those who made them. In South Carolina overt efforts are being made for his disfranchisement. Whether or not the law prevails, the effect is the same upon the black man. Public sentiment has declared him a "nigger," a menial, a rapist, a vagabond and a child of hell, unworthy to enter the social, political and religious arenas in common with other men. He is strictly the Bible man; if his white brother smites one cheek, he must turn the other uncomplainingly. The spirit that instituted slavery has given birth to mob violence which has forever disgraced the American continent. Heartless human demons are allowed to torture and murder the Negro as they please. The laws of the country are openly defied and violated; justice cries, but there is no one to heed her plaintive wail. Vengeance reigns; innocent blood like that of Abel's, cries from the earth and begs the Almighty to avenge the enemy. Mercy pleads, but all in vain. The nation's heart is hard. The terrible scourge goes on. God alone knows where it will end.

But to the subject. "Should the Negro return to Africa?" I answer, yes. The question arises, why? We answer (a) for causes set forth in the above prelude of his awful condition in the land of his exile.

In Africa the Negro can be a man. He can rise to eminence in common with other men. Not so in America. His color serves as a badge of inferiority. Slavery has doomed him to a servile and humiliating life. (b) The Negro should return to Africa and help redeem his heathen brethren. (c) He should come back and help restore the pristine glory of his ancestral home. (d) He should return to Africa because he has no future in America but that of misery and degradation.

But, says one, Dr. E. W. Blyden, who has been in Africa many years, says that it is not time for the American Negro to return to Africa. So he does, but let us see why Dr. Blyden thus advises his brethren over the sea. (a) Dr. Blyden is a strange man. He has no country, no interest and no future. He exchanged Christ for Mahomet. He laid down the Bible for the Koran. He was driven out of Liberian politics by the wild imprecations of the populace. He is an old man. His life and history is only notable because of his desertion of Christianity. Can you follow a man who has denied Christ? Will you be pursuaded by one who has a personal spleen to vent on Liberia? I repeat it, Dr. Blyden is a strange man.

But, says another, Booker T. Washington, the great mogul race leader, says we must remain here? True, but what about Mr. Washington? Is it not known that he is sharp enough to play upon the white man's prejudices and get his money. Mr. Washington wants money, and he has found out the way to get into the American white man's purse. Anything derogatory of the Negro pleases the greater part of the white people. They love to hear us say that "we don't want social equality." They are proud to know that we are fools enough to endure mob violence and other racial indignities. Washington has learned this. Deep down in his heart he calls himself a liar. He doesn't believe what he teaches others. If the Negro chooses to follow these men, amen.

I believe hundreds of our young men will come to Africa, where they can rise to eminence. God hasten the day is my prayer,

Monrovia, Liberia, Africa, Dec. 21, 1895.

GOLD RESERVE $104,000,000.

For the First Time Since September 7 It Passes $100,000,000.

For the first time since September 7, 1895, the gold reserve passed the $100,000,000 point last Friday, the exact figures being $105,092,843. After deducting Thursday's withdrawals the true amount would be approximately $104,000,000. The total amount of gold so far received and reported on account of Bond purchases is $65,500,000.

Theology—The Importance of Its Study.

BY REV. W. H. COLEMAN, PH. D.

Theology in its most general sense is the science of religion, which may be put under two general heads: natural and revealed theology.

The Christian religion is that body of truths, experiences, actions and instructions which are determined by the revelation supernaturally presented in the Christian scriptures.

Christian theology is the scientific determination, interpretation, and deference of those scriptures together with the history of the manner in which the truths it reveals have been understood, and the duties they impose have been performed by all Christians in all ages.

Since theology is the doctrine which treats of God and divine things, it must first of all be inquired whether a God really exists, that is whether there be allowed to exist a being who is infinite, all perfect, supreme and the cause of the existence of all other beings.

And since we must search into the facts, it is important that we study theology in order to make a more systematic inquiry.

EXISTENCE OF GOD.

We will now introduce several arguments. (1). Is the cosmological, which we will state in the form of a syllogism? (2). Every new existence or change in anything previously existing must have had a cause pre-existing and adequate, (3) or minor premise. The universe as a whole, and in all its parts is a sytem of changes.

CONCLUSION.

Hence the universe must have a cause exterior to itself, and the ultimate or absolute cause must be eternal, uncaused and unchangeable.

Something exists now, therefore something must have existed from eternity, and that which has existed from eternity is the cause of that which exists now.

It has been claimed by Mr. Hume and Mill that the causal judgment leads to an infinite regressive series of causes and effects, but this is not true. The judgment is notthat every thing must have a cause, but that every new thing or change must have been caused, but that which is eternal and immutable needs no cause.

That in which the causal judgment can alone absolutely rest must be neither a change nor series of changes, but something uncaused, eternal and immutable. As a matter of fact, all philosophers, and men of science, without exception, assume the principles asserted.

As to the minor premise, the fact that the universe, as a whole, and in all its parts is a system of changes, is emphasized by every principle and lesson of modern science, every discovery in the fields of geology, and astronomy, and all speculation—as the Nebula hypothesis and hypothesis of evolution—embody this principle as their very essence.

The cosmological argument led us to an eternal self existent first cause.

The argument from the order and adaptation discovered in the processes of the universe revealed this great first cause as possessing intelligence and will, that is a personal spirit. The moral or anthropological argument furnishes new data for inference, at once confirming the former conclusions as to the facts of the existence of a personal intelligent first cause, and at the same time adding to the conception the attributes of holiness, justice, goodness and truth.

The argument from design includes the argument from cause, and the argument from righteousness and benevolence include both the arguments from cause and design, and adds to them a new element of its own.

This group of arguments may be thus stated, (1) consciousness is the fundamental ground of all knowledge, it gives us immediately the knowledge of self as existing, and as the subject of certain attributes, and the agent in certain forms of activity, these souls and all their attributes must be accounted for, they have not existed from eternity. The human soul must have been created, and its creator must have attributes superior to his work.

The conclusion of the theological argument is that the first cause of the universe must be an intelligent mind and will.

Man is a wonderful being created in the image of his God, let us behold the mind of man, it comprehends the whole universe in its thoughts, beholds the present, remembers the past, and looks forward to the future, one which invents and cultivates so many arts, performs so many wonderful things. Not satisfied with this world and sublunary objects, it aspires to God and to Eternity and runs through heaven and earth and seas, although lying concealed in a single corner of the world.

Such an essence then must have an author, who is this if it is not God?

Add to this the wonderful union of the soul with the body which are so close and intimate, that certain motions take place in the body in obedience to certain motions of the soul. Every nation believes in something as a God.

NEXT AUGUST.

The Chicago Cotton Exposition Will be Held.

The Chicago and Cotton States Exposition, as it has been named, will open in Chicago August 1, 1896, and will run three months. This much was determined at Thursday's session of the southern delegates and Chicago business men.

The convention adopted the report of the committee appointed at Wednesday's meeting to formulate a plan. The plan is that the southern states will collect the exhibits, ship them to Chicago and install them at their own expense.

Chicago will provide buildings for the exposition with not less than one hundred thousand square feet of floor space and will pay all the cost of maintaining the exposition.

DYNAMITE EXPLODED.

Hundreds of Homes Wrecked and Many People Killed.

A large quantity of dynamite exploded at Videndrop, a suburb of Johannesburg, South Africa, Wednesday, wrecking hundreds of houses in the vicinity. All the windows in Johannesburg were broken by the concussion. Great loss of life was caused by the explosion, and the police and inhabitants are engrged in the work of searching the ruins of the demolished buildings for bodies of victims of the disaster.

WHEN a man really gets in earnest about laying up treasures in heaven, he begins paying his debts here.

HOUSEHOLD HINTS.

A cracked egg may be safely boiled if wrapped in a piece of greased paper.

A sprinkling of freshly-ground coffee will keep game sweet for several days.

A good polish for tan boots is to rub them with the inside of the peel of a banana and when dry polish it with a soft cloth.

Medicine stains may be removed from silver by rubbing with a rag dipped in sulphuric acid and washing it off with soapsuds.

To clean oil paintings cut a raw potato in half and rub quickly over the surface, after which polish with a silk handkerchief.

To clean tarnished brass, cut a lemon in two, and with one half rub on the brass, then wash with warm water and rub with chamois.

To soften water, put a lump of pipe-clay into it and let it dissolve. This saves soap in washing clothes and improves the color of the clothes.

To remove ink stains, wash carefully in cold water and then apply oxalic acid. If the stain turns red, restore the color with liquid ammonia.

To tell mushrooms from toadstools, peel an onion and cook it with the fungi. If the onion remains white they are mushrooms, but if it turns black they are toadstools.

Stone Forests of Arizona.

The regions of the Little Colorado river in Arizona abound in wonderful vegetable petrifactions, whole forests being found in some places which are as hard as flint, but which look as if but recently stripped of their foliage. Some of these stone trees are standing just as natural as life, while others are piled across each other just like the fallen monarchs of a real wood forest. Geologists say that these stone trees were once covered to a depth of 1,000 feet with marl, which transformed them from wood to solid rock. The marl, after the lapse of ages, washed out, leaving some of the trees standing in an upright position. The majority of them, however, are piled helter-skelter in all directions, thousands of cords being sometimes piled up in an acre of ground.—Cincinnati Commercial Gazette.

About Population.

Georgia has gained about 800,000 population in the thirty years ending with 1890, Alabama nearly 600,000, South Carolina about 450,000, and Louisiana about 500,000. Nowhere can a southern state be found which has decreased in population or made the slow progress of Maine and Vermont.

These statistics mean something. They mean that the people of the northeast and northwest are tired of blizzards and droughts. They are seeking homes in sections where the conditions of existence are more favorable. Already they are sending large colonies southward, and the wiping out of sectionalism will bring millions of them here. The next decade will see a big tide of immigration pouring into the south.—Atlanta Constitution.

The London Electrical Engineer states that a certain November fog in London cost, in gas and electric light, accidents, delays and damages, $500,000.

HIS GROWTH WAS STUNTED.

A BOY WHOSE LOOKS WERE DECEPTIVE.

The Case of George Thompson a Strange One—Even Physicians Were Puzzled—A True Story That Reads Like Fiction.

From the Gazette, Darien, Ga.

A *Gazette* reporter having heard that Mr. George C. Thompson, who lives about sixteen miles from Darien, had been greatly benefited by the use of Dr. Williams' Pink Pills, called upon him last week to learn the particulars of his cure.

Mr. Thompson is a young man of about twenty-one. He greeted the reporter cordially, and spoke freely about his case.

"You wouldn't think that I had been ill for eighteen years, would you?" asked he, and the reporter, after noticing his strong, healthy frame, the ruddy hue of his cheeks and generally stalwart appearance, was forced to admit that no one would think so.

"Well, I'll tell you," said Mr. Thompson, "from the time of my birth until three years ago, I never saw a well day. My parents spent as much as their limited means could afford to restore my health, but with no avail. I never grew very much, and when I was eighteen I looked like a boy of twelve. I had no energy, no strength. It was a hard task for me to move about. I was thin and pale—ghastly in fact. I suffered greatly from headaches, and was rarely free from them. I had no appetite and never enjoyed my food.

"You may well imagine that in the face of all this life was a burden to me. Many a time I thought I'd be better dead and wished that I might be taken. Doctors seemed to do me no good. They said my case was one of 'arrested development,' and prescribed tonics, but their medicine had no effect upon me. I grew weaker and weaker. At last, three years ago, I began to take Dr. Williams' Pink Pills. From the first box I took I began to improve. I have taken since then about two dozen boxes of the pills, with the result that you see. My appetite is excellent, I am very much stronger than I was, and never have headache any more. In the past three years I have grown more than I did in the first eighteen years of my life put together, and I fully believe I owe my cure to Dr. Williams' Pink Pills. I owe them a debt I can never repay."

Mr. Thompson then introduced the reporter to his parents, who are both strong and healthy looking. They fully bore out the young man's statement in every particular. "If you had seen my son three years ago, when he was a pale-faced, listless wreck," said his mother, "you would realize how great a change has been made in his health by Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills for Pale People are now given to the public as an unfailing blood builder and nerve restorer, curing all forms of weakness arising from a watery condition of the blood or shattered nerves. The pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for $2.50 (they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

Grass is King!—Hurrah!!

Shout for joy. The green grass rules. It's more valuable than oats, wheat and corn together. Luxuriant meadows are the farmer's delight. A positive way to get them and a very sure one we know is to sow Salzer's Extra Grass Mixtures. No need of waiting a life time either. Salzer has a mixture, sown in April, producing hay in June. Many farmers report yields of six tons of magnificent hay per acre. Over one hundred different kinds of grasses, clovers, Teosinte, Sand Vetch, Giant Spurry and Fodder plants! 35 packages earliest vegetables $1.00. (A. C.)

IF YOU WILL CUT THIS OUT AND SEND with 10c. postage to the John A. Salzer Seed Co., La Crosse, Wis., you will receive, free, ten grass and grain samples and their mammoth seed catalogue. Catalogue alone 5c. for mailing.

The Prevailing Malady

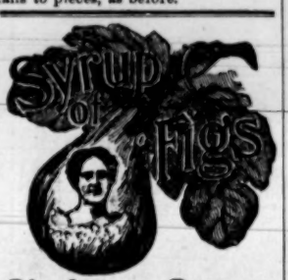
in this country is dyspepsia. Probably more than three-fourths of the people suffer from it in some of its many forms. Many have dyspepsia and don't know it, because they have the painless kind. Such are always half sick and ascribe their ailment to any cause but the true one. Where dyspepsia is known, or suspected, Tyler's Dyspepsia Remedy ought to be used. It is a wonderful medicine, very pleasant to take, and not only corrects digestion in a few minutes, but cures the worst cases of dyspepsia. For sale by all druggists.

Impaired Health is Not Easily Regained, yet Parker's Ginger Tonic has attained it in many cases. For every weakness and distress.

Mrs. Winslow's Soothing Syrup for children teething, softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

A Mechanical Horror.

Machinery, a monthly journal, published at Johannesberg, South Africa, gives an account of a most remarkable clock belonging to a Hindu prince, which the editor thinks the strangest piece of machinery in India. Near the dial of an ordinary looking clock is a large gong hung on poles, while underneath, scattered on the ground, is a pile of artificial human skulls, ribs, legs and arms, the whole number of bones in the pile being equal to the number of bones in twelve human skeletons. When the hands of the clock indicate the hour of 1, the number of bones needed to form a complete human skeleton come together with a snap, by some electrical contrivance the skeleton springs up, seizes a mallet, and walking up to the gong, strikes one blow. This finished, it returns to the pile and again falls to pieces. When 2 o'clock, two skeletons get up, and strike, while at the hours of noon and midnight the entire heap springs up in the shape of twelve skeletons, and strike, each one after the other, a blow on the gong, and then falls to pieces, as before.



Gladness Comes

With a better understanding of the transient nature of the many physical ills which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge that so many forms of sickness are not due to any actual disease, but simply to a constipated condition of the system, which the pleasant family laxative, Syrup of Figs, promptly removes. That is why it is the only remedy with millions of families, and is everywhere esteemed so highly by all who value good health. Its beneficial effects are due to the fact, that it is the one remedy which promotes internal cleanliness, without debilitating the organs on which it acts. It is therefore all important, in order to get its beneficial effects, to note when you purchase, that you have the genuine article, which is manufactured by the California Fig Syrup Co. only, and sold by all reputable druggists.

If in the enjoyment of good health, and the system is regular, then laxatives or other remedies are not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, then one should have the best, and with the well-informed everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

Cotton.

With careful rotation of crops and liberal fertilizations, cotton lands will improve. The application of a proper fertilizer containing sufficient Potash often makes the difference between a profitable crop and failure. Use fertilizers containing not less than 3 to 4%

Actual Potash.

Kainit is a complete specific against "Rust."

Our pamphlets are not advertising circulars booming special fertilizers, but are practical works, containing the results of latest experiments in this line. Every cotton farmer should have a copy. They are sent free for the asking.

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OSBORNE'S
Business College
AND
School of Shorthand
AUGUSTA, GA.

No text books used. Actual business from day of entering. Business papers, college currency and goods used. Send for handsomely illustrated catalogue. Board cheaper than in any Southern city.

$3 A DAY SURE. SEND us your address and we will show you how to make $3 a day; absolutely sure; we furnish the work and teach you free; you work in the locality where you live; send us your address and we will explain the business fully; remember we guarantee a clear profit of $3 for every day's work, absolutely sure; don't fail to write us today. ROYAL MANUFACTURING COMPANY, Box 13, Detroit, Mich.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists

OPIUM and **WHISKY** habits cured. Book sent FREE. Dr. E. E. WOOLLEY, ATLANTA, GA.

ASK YOUR DEALER FOR
W. L. DOUGLAS $3. SHOE BEST IN THE WORLD.

If you pay $4 to $6 for shoes, examine the W. L. Douglas Shoe, and see what a good shoe you can buy for **$3.**

OVER 100 STYLES AND WIDTHS, CONGRESS, BUTTON, and LACE, made in all kinds of the best selected leather by skilled workmen. We make and sell more $3 Shoes than any other manufacturer in the world.

None genuine unless name and price is stamped on the bottom.

Ask your dealer for our $5, $4, $3.50, $3.50, $2.25 Shoes; $2.50, $2 and $1.75 for boys.

TAKE NO SUBSTITUTE. If your dealer cannot supply you, send to factory, enclosing price and 36 cents to pay carriage. State kind, style of toe (cap or plain), size and width. Our Custom Dept. will fill your order. Send for new illustrated Catalogue to Box R.

W. L. DOUGLAS, Brockton, Mass.

RIPANS TABULES

The Home Bureau for Dellcacies for the Sick, and Nurses' Registry, at 15 West Forty-second st., N. Y., under date of Oct. 30, 1894, writes: "Please send one dozen boxes Ripans Tabules to the Nurses' Club, 104 West Forty-first street. Reports of the Tabules for troubles resulting from disordered digestion come very frequently to our attention here: This Bureau does not dispense medicines, but has opportunity to hear frequent discussions concerning the merits of remedies. It seems to be conceded that the Tabules are a reliable auxiliary to the physician. Some of our patrons use them to a considerable extent, and physicians assure us that the formula is excellent."

Ripans Tabules are sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce st., New York. Sample vial, 10 cents.

DO YOU RAISE

Cotton,
Corn,
Tobacco,
Sweet Potatoes,
or Hay?

If so, send in your name at once as a contestant for . . .

$500.00 CASH

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DR. TYREE.

He Is Presented by Dr. B. F. Porter for the Bishopric.

A Man of the People, Builder, Orator, Scholar and Thinker.

MR. EDITOR:—A word in relation to the imperative demands of the A. M. E. church. The great need of harmony in the Episcopal and ministerial ranks. The time should come when we can meet and part as brethren. The need in the Episcopal department is sometimes felt when the Bishop is too great for the office and work assigned him. We can see all along the lines a marked change in this respect, and from the fact that the more recently made Bishops have come from the rank and file of the ministerial ranks. The men whom the next General Conference may elect to this office should be those that have done something for the church, such as can produce monuments of their life's work on the altar of African Methodism. Let us in electing men bring out and put forward such men as have accomplished something for God and the good of humanity, the croakers and grumblers that have been living on the popularity of other men's work should be let surely alone. Of all the good, tried and true men, whose names have been presented from every section of the country, but few have demonstrated their ability to create and bring out anything of much importance, and not one in five can lay claim upon the church for any real worth or merit as builders and expanders of God's great church. 'Tis true they may point with pride to the charges they have filled and the work done by others whose fields they have gleaned, may say, "look and see what I have done." Yes, what after some consecrated God-called and prospered man has erected the temple and garnished it within and without, these great men come to the front and exclaim, "See what I have done—we need more bishops—men who can come in touch with their fellow men—men that have been able to lift up and bring out the good they see in others, men that can lay claim to a godly life, and raise fallen man to a higher and nobler life. Kentucky and Tennessee have a full-fledged African Methodist, that has stood the test for twenty-five years, whose work has and does stand out in bold relief, and whose oratory is well known throughout the church, whose life and work is known throughout the land, one who could in a great measure fill the place of our late lamented Bishop A. W. Wayman, whose protege he was. He would be an honor to the bench, and a bright and shining light in the old church of our love and choice, scholarly, gentlemanly, full of Christian fidelity, a good builder and a good Church worker, he is eminently qualified for the work. I refer to the Rev. Evans Tyree, D. D., of the West Kentucky Conference and the present pastor of Quinn Chapel of Louisville. He is in harmony with such men as Drs. Derrick, Armstrong, Henderson, Coppin, Embry. He is our choice and he claims we present, feeling they will find a ready response throughout the connection. Yours for the Church,

B. F. PORTER, M. D.

Louisville, Ky.

The Man of the Mississippi Valley.

EDITOR VOICE OF MISSIONS:

Feeling an immediate concern in the enlarged and growing interests of our Church as well as to the men, who are to become the choice as Bishops at our next General Conference, I desire to second the call of the people of the great Mississippi Valley for Dr. J. M. Conner, who for high Christian piety, magnanimity of heart and excellence of character, stands as the peer of any man on the continent. We want strong, able and heroic men to lead the host on to nobler life. We want men self-poised, generous and true in their devotions to duty and the ennobling cause of religion and humanity, and I am satisfied from a faithful survey of the field, that I see in the person of Dr. Conner a man of ability and standing, well-fitted to supervise the great work of the church. Well known to the thousands in the valley, beloved and honored wherever he is found, he stands out in bold relief, a hero in the midst of the struggle and the trusted pilot in the storm. Having long served and honored his church as a successful builder, as an eminent Presiding Elder, revivalist, educator and author, it seems, it should be a matter of pleasure and pride to promote this distinguished man to the highest place in the gift of the Conference.

In merest gratitude and in due appreciation of the worth and services of a truly deserving servant, the people of the valley turn in lasting pride and commendation of his noble life and fondly hope that he shall receive the welcome plaudit "Having been faithful to the trust, come up higher." Do you inquire after his record? Do you ask what has he done? Having completed a full course of study at the National University of Chicago, he soon won the reputation of being one of the most accomplished Greek and Hebrew scholars of the race. He built the church at Aberdeen, Miss.; built the church at Forest City, Arkansas; built the one at New Port, Ark.; organized church schools; organized and conducted successfully the national educational correspondence system; was president of the Hot Springs College, Hot Springs, Ark.; served as minister and presiding elder in the interest of some of our best connectional churches, and as a gospel hero he has brought into the church and unto God hundreds of converted souls. Never tiring in his labors of love, he edited the Arkansas State Journal, became the persistent and uncompromising advocate of the prohibition movement against the angry opposition of whisky dealers. Called again by official authority, he became an active supervisor in the interest of the schools of Arkansas in recognition of his well known zeal in the cause of education.

A hard student and an accomplished writer, he has attained a marked celebrity as the author of several valuable works, one of which, his "Outlines of Christianity," ranks him among the ablest writers of our Church. Indeed, his "Outlines of Christianity," so simple, yet profound, so replete in classification and instruction, yet so valuable and comprehensive, the work but reveals the grace, the dignity and happy tendency of a mind destined to wield a formative and controlling influence over the future of our church.

During all his years of labor he has maintained a spotless name and an unblemished character. Noiselessly he has prosecuted a brave and wonderful work, electrifying the masses by his soul-stirring eloquence, and has given a proud and enviable distinction to this section of the country.

The church and the people need such a man, but they need him for a nobler and more exalted task.

Representative and foremost in the van, he becomes at once the true exponent of the progressive thought of African Methodism and enrolls his name with our great leaders—the hope and pledge of our new Christian civilization.

Looking down from this proud eminence, crowned with the triumphs of well directed effort, he very justly claims the cordial support of his brethren of the General Conference. Amiable, yet dignified, generous, yet just, kind, yet firm, Dr. Conner would prove himself, if elected, a most acceptable Bishop and a man greatly endeared to the people.

On behalf of humanity and religion.

B. K. SAMPSON.

THE RESULTS OF SCARLET FEVER.

A Sworn Statement by a Quaker and Veteran.

From the News, Indianapolis, Ind.

Mrs. Clara Mills, wife of Edward Mills, a prosperous farmer living in Hendricks county, Indiana, three miles northwest of Bridgeport, says of Dr. Williams' Pink Pills: "My little daughter, Maude, who is now 11 years old, had scarlet fever two years ago, and a lameness attended with considerable pain settled in her hip. The doctors said it was rheumatism, and as they gave her but little relief, we concluded to try Dr. Williams' Pink Pills and sent to Indianapolis for them. I believe them to be a splendid medicine. For several weeks before taking them her feet were swollen, but she had only taken them a short time before her lameness left her and the other bad symptoms disappeared. She got better so rapidly that we only bought the one box, but now that the bad weather is coming on again she may again begin taking them. The little girl goes to school every day now."

Daniel Mullen, sixty-seven years old, a veteran of the 91st Indiana Volunteer Infantry, and a pensioner from disabilities received while fighting for his country, lives half a mile from the Mills farm. He gives cheerful testimony to the good that he has received from Dr. Williams' Pink Pills. He says: "I have had rheumatism occasionally and attacks of nervous prostration. My hands at such times would shake so that I could not feed myself. Today my nerves are as steady as anybody's and have been for some time. There's no shaking about my hands since I began the use of Dr. Williams' Pink Pills. These pills have made my life much more comfortable than before. I have taken four boxes of them and ought not to be without them, as I know they always benefit me. Along with my rheumatism and nervousness I had a very harassing cough, and I believe that the pills relieved me of that. Of course the disabilities I received as a soldier are a different thing, but I am sure that my old age has been lightened of a great load of infirmity by the use of Dr. Williams' Pink Pills."

The above testimonies were voluntarily made to me (and without pay or reward) on Friday, October 11, 1895, by the persons whose names appear therein. The Mills family and its connection are well known and influential Quakers in Hendricks county.

C. DENNIS,
Reporter *Indianapolis News.*

Subscribed and sworn to before me this 12th day of October, 1895.

O. H. WOODWORTH,
[SEAL.] *Notary Public.*,
Indianapolis, Ind

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for $2.50, and may be had of all druggists, or direct by mail by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

WE spent a day or so at the East Florida Conference, Bishop Grant presided with great dignity and marvelous influence. Drs. Derrick and Coppin were present, but we could not remain to hear them spread themselves. Dr. M. M. Moore and Kershaw were therfrom other Florida Conferences. Rev. A. J. Carey the Pastor of Mt. Zion, wields great prestige among the people. Dr. Coleman, and Scott, Gillelee, Gaines and men of that class were wide awake. Reports were good and the Bishop was full of compliments.

REV. W. A. PEIRCE, of the Georgia Conference, and Presiding Elder of the Blackshear District, received two hundred members in the A. M. E. Church at one call, Sunday, February the 16th. Now, P. A. Hubbard, you are a mighty man, and a great Presiding Elder, but beat that. No Presiding Elder in our Church can do it. Therefore Peirce stands alone.

DR. JENIFER and Dr. Shaffer stock is rising if talk is any index to intention. A brother who assumes to know a great deal, said to us some days ago: "Do you know who the dark horse is, that the boys had better watch?' We replied, "no; who is he?" "That quiet and modest, C. T. Shaffer," was the answer. "J. T. Jenifer is not to be grinned at either," he said.

WEST Arkansas Conference Minutes came some seven or eight days ago, and are being put in print. This will answer all questions about them, without replying to several letters.

BISHOPS RESIDENCES.

Bishop H. M. Turner, 30 Young street, Atlanta, Ga.
Bishop W. J. Gaines, D. D., 360 Houston street, Atlanta, Ga.
Bishop B. W. Arnett, D. D., Wilberforce, Ohio.
Bishop B. T. Tanner, D. D. LL. D., 2908 Diamond street, Philadelphia, Pa.
Bishop Abraham Grant, D. D., 238 Fort street, Atlanta, Ga.
Bishop B. F. Lee, D. D. LL. D., Waco, Texas.
Bishop M. B. Salters, D. D., Columbia, S. C.
Bishop J. A. Handy, D. D., 614 Troup avenue, Kansas City, Kan. tf.

HURRAH FOR LIBERIA!

Let Her Beraters Run to Their Holes.

A high official from Liberia, Africa, writes us the following, which means a new dispensation in Liberian affairs. While we are not over much in love with these concessions, yet they built up the Australian government, have done wonders in developing India and other portions of the globe. Now, if President Cheeseman and the officials of the government of Liberia will have the manhood to prevent a repetition of the scandal that attended the rubber concession, some years ago, then Liberia is made forever. Let no back claimants come in and grab up this money and send it to English and French banks, as the story goes, where it will be of no use to the grand little Republic. Upon the strength of this money, it is to be hoped that Liberia will issue her own greenbacks and silver money, if she does not find it possible to issue gold. But as we will have more to say on this line, read the following:

The Liberian government has recently granted a MINING CONCESSION to an English firm for FIVE HUNDRED THOUSAND DOLLARS, payable in advance. The government is to get ten per cent on all the net proceeds of the mining operations for fifty years.

The government has also granted a banking concession to a European firm for two hundred and fifty thousand dollars, the amount to be paid in gold within eight months and the concession to last twenty years.

A grant for the construction of railroads, telegraphs, telephones, electric works, etc., as also been given to a New York company of capitalists, from which the government will derive a good revenue.

These concessions will put the country in good financial conditions and enable the republic to develop her wonderful internal resources. Those who await the collapse of the government may have to wait yet a long while. Let the American Negro come home.

A PROCLAMATION.

By the President of the Republic of Liberia.

WHEREAS, The Legislature at its session of 1894–5 passed a Resolution authorizing "That a National fair be held in the year 1897 in the Capital of the Republic, beginning in the month of January and closing in the month of February, to mark the Jubilee year of the independence of the Republic of Liberia.

Now therefore, I, Joseph James Cheeseman, President of the Republic of Liberia, by virtue of the authority vested in me by said Resolution, have appointed Messrs. A. B. King, J. B. Dennis, R. J. B. Watson, J. P. Artis, Frederic Grant, June Moore, S. T. Prout, C. C. Brown, J. D. Summerville, D. W. Frazier, J. H. Dennis and J. W. Ashton, an Executive Committee with a full authority and power to make such arrangements as may be necessary to carry out successfully and laudably the provisions of said Resolution. And in the name of the Government I do hereby invite and require all the counties, districts, sentlements, townships and villages, within this Republic, to take part in the commemoration of an event that is conspicuous in Liberian history by assisting at a National Exhibition of arts, manufactures, and products of the soil, mine, and sea, in the city of Monrovia, in the county of Montserrado during the months of January and February, 1897.

This invitation is also extended to the foreign philanthropic bodies working in our midst for the amelioration and redemption of the African Negro, and to all foreign commercial houses and firms and industrial enterprises with stations in the Republic for the extension of commerce and the development of its material resources.

I do invoke the loyal sympathy and liberal patronage of the good people and foreign residents of Liberia, therein, that the exhibit may fitly represent the material products of the country and serve to stimulate a more progressive spirit in agriculture, commerce and art.

In testimony whereof I have hereunto set my hand and caused the seal of the Republic be affixed. Done at the City of Monrovia, this second day of December, one thousand eight hundred and ninety-five, and of the Independence of Liberia the forty-ninth.

J. JAS. CHEESEMAN,
President.

By the President,
ARTHUR BARCLAY,
Acting Secretary of State.

The Best Men Wanted.

"Yes, sir; we want some good men, men of first-class character and ability to represent us. Among our representatives are many of the noblest and best men in America, and parties of that stamp can always find a splendid business opportunity at our establishment." That is the way Mr. B. F. Johnson, of the firm of B. F. Johnson & Co., Richmond, Va., stated the case in reference to their advertisement in this paper.

HEADQUARTERS

WOMEN'S FOREIGN MISSIONARY SOCIETY A. M. E. CHURCH.

Africa for Christ.

The Women's Foreign Missionary Society of the three Arkansas Conferences, and of the three Mississippi Conferences, A. M. E. Church, will meet in state conventions as follows: Little Rock, Ark., April the 18th to the 21st inclusive, and at Vicksburg, Miss., April the 25th to the 28th inclusive. Each society will be expected to send delegates to the respective conventions, in their respective states. We urge pastors' wives, and daughters especially, to be present with other ladies. Pastors and Christian workers will be welcomed.

By order of
REV. MRS. G. T. THURMAN,
(21) Supt. W. F. M. Society.

NOTICE.

The Mississippi Women's Foreign Missionary Society of the Ninth Episcopal District, A. M. E. Church, is hereby called to meet in State Convention, at Vicksburg, Mississippi, April the 25th, and remain in session until the 28th, 1896.

Yours for the cause of missions,
MRS. E. W. LAMPTON,
Corresponding Secretary, Greenville, Miss. (21)

Proud of His Business Co-workers.

"Yes, I am real proud of the splendid body of men and women we have to represent us in the various parts of the country; many of them are among the best men and women that ever walked the sod, and we wish to employ a few more." This is the explanation that Mr. B. F. Johnson, of the firm B. F. Johnson & Co., Richmond, Va., gives of his advertisement.

THE MINISTERIAL MEMBERS

Of Our Next General Conference,

Which will meet in Wilmington, N. C., on the first Monday in May, 1896, and their postoffice addresses, as far as we have been informed. We will be glad to get the names and postoffice addresses of the lay delegates also. Any minister connected with any of the annual conferences is authorized to send us the names of all delegates, as they shall be elected, with their postoffice addresses plainly written, so the printers will make no mistake in putting them to press.

FIRST—All the Bishops.

SECOND—General officers according to seniority. Revs J C Embry, D D, 631 Pine street, Philadelphia, Pa; H T Johnson, D D, 631 Pine street, Philadelphia, Pa; W B Derrick, D D, Flushing, L I, New York; J H Armstrong, D D, 1535 14th street, N W, Washington, D C; W D Johnson, D D, Athens, Ga; C S Smith, D D, Nashville, Tenn; L J Coppin, D D, 631 Pine street, Philadelphia, Pa; A M Green, D D, New Orleans, La; C T Shaffer, D D, 1921 Camac street, Philadelphia, Pa.

THIRD—Sierra Leone Conference, Africa; Revs J R Frederick, Freetown, Sierra Leone, W Africa; H B Parks, 813 E 10th street, Kansas City, Mo, U S A.

LIBERIA CONFERENCE, AFRICA.

Dr. W H Heard, Monrovia, Liberia, W Africa; Revs A L Ridgel, vice T W Thurston, Bryn Mawr, Pa.

NEW JERSEY CONFERENCE.

Revs I W L Roundtree, A M, 311 Montgomery street, Trenton, N J; A H Newton, Camden, N J; J S Thompson, D D; Atlantic City, N J.

PHILADELPHIA CONFERENCE.

Revs J A Johnson, Germantown, J M Palmer, 653 N 16th street, Theodore Gould, 1232 Christian street, W H Davis, 631 Pine street, Philadelphia, Pa.

NEW YORK CONFERENCE.

Revs R H Shirley, J M Henderson, M D, 82 Vanderbilt Ave, Brooklyn, New York; F F Giles, Cambridgeport, Mass.

NEW ENGLAND CONFERENCE.

Revs Wm H Thomas, Newport, R I; D P Roberts, M D, Charles street church, Boston, Mass.

VIRGINIA CONFERENCE.

Revs E H Bolden, Portsmouth, Va; A L Gaines, A M, 327 Bute street, Norfolk, Va; W H Hunter, D D, Danville, Va; Geo D Jimmerson, Smithfield, Va.

BALTIMORE CONFERENCE.

Revs J W Beckett, D D, 114 Centre street, Baltimore, Md; I S Lee, Montgomery street, Baltimore, Md; D P Seaton, D D; Washington, D C; J H Collett, 1361 N Calhoun street, Baltimore, Md.

NOVA SCOTIA CONFERENCE.

Revs Alexander Kersey, Woodstock, N B; W H Brown, Halifax Nova Scotia.

ONTARIO CONFERENCE.

Revs W H H Butler; D D, Bethel church, Detroit, Mich; James Porter, D D, 116 John street, Hamilton, Ont.

MICHIGAN CONFERENCE.

Revs B F Watson, 670 Hasting street, Detroit, Mich; J D Barksdale, Ypsilanti, Mich.

WEST TENNESSEE CONFERENCE.

Revs W B Wall, A B, Clinton, Ky; D E Asbury, D D, Providence Chapel, Memphis, Tenn; John N Abbey, M D, 100 De Soto street, Memphis, Tenn; W A Lewis, Memphis, Tenn; W D Porter, Clarksville, Tenn; S W Walker, Clarksville, Tenn; Prof A R Merry, Jackson, Tenn; Wm Porter, corner Beale and Hernando streets, Memphis, Tenn.

INDIANA CONFERENCE.

Revs T W Henderson, D D, Alexander Smith, A L Murray, Indianapolis, Ind.

LAY—W T Floyd, Indianapolis, Ind; Dumas Delany, Franklin, Ind.

IOWA CONFERENCE.

Revs J M Townsend, D D, Quinn Chapel, Chicago, Ill; S A Hardison, Danville, Ill; Geo W Gains, Chicago, Ill.

SOUTH ARKANSAS CONFERENCE.

Revs H H King, J W Whiteside, Pine Bluff Ark; A A Williams, Helena, Ark; Edmond Brown, Camden, Ark; J I Lowe, Arkadelphia, Ark; F Carolina, 1116 W 8th street, Little Rock, Ark.

LAY—J M Alexander, Helena, Ark; A B Crump, Pine Bluff, Ark.

INDIAN CONFERENCE.

Revs M D Brookins, Guthrie, O T; J A L Dykes, Muskogee, I T; E M Argyle, South McAllister, I T.

LAY—J A Jarrett, Guthrie, O T; J W Hamilton, Oklahoma City, O T.

WEST ARKANSAS CONFERENCE.

MINISTERIAL—Rev Dr J M Conner, Little Rock, Ark; Revs Cyrus Berry, 217 Ozark street, Hot Springs, Ark; G G Baker, Magnolia, Ark; W H Jones, Prescott, Ark; W A J Phillips, Little Rock, Ark.

LAY—Prof S T Boyd, Prescott, Ark; A J Moore, Texarkana, Ark.

ARKANSAS CONFERENCE.

MINISTERIAL—Revs P W Wade, D D, Little Rock, Ark; T H Jackson, D D, Hot Springs, Ark; J E Neal, Jonesboro, Ark; J C Jones, Forrest City, Ark; J M Murchison, Little Rock, Ark; J W Walker, Fort Smith, Ark.

LAY—Mr W E Duncan, Forrest City, Ark; Mr J R Rolly, Edmondson, Ark.

COLORADO CONFERENCE.

MINISTERIAL—Revs P A Hubbard, 119 23d street, Denver, Col; J W Sexton, 311 Antoine street, St Joseph, Mo.

LAY—Dr E P Spratten, Denver, Col; H C Jefferson, Cheyenne, Wyo.

KANSAS CONFERENCE.

Revs G H Shaffer, M D, McCluth, Kan; J W Wilson, Garnet, Kan; J C C Owens, Topeka, Kan.

NORTH MISSOURI CONFERENCE.

Revs F Jesse Peck, Quindaro, Kan; J F McDonald, Macon City, Mo; C R Runyon, Hannibal, Mo.

MISSOURI CONFERENCE.

Revs C W Preston, 2800 Chestnut street, St Louis, Mo; S J Brown, Independence, Mo; E W Lewis, 510 Center street, Springfield, Mo.

CALIFORNIA CONFERENCE.

Revs E T Cottman, San Francisco, Cal; J E Edwards, Oakland, Cal.

NORTH GEORGIA CONFERENCE.

Revs E W Lee, Macon, Ga; D. T Green, 268 Hilliard street, Atlanta, Ga; A S Jackson, Cartersville, Ga; J A Lindsey, Griffin, Ga; J S Flipper, D D, 149 Clark street, L Thomas Atlanta, Ga; R M Checks, Rome, Ga; C M Manning, Washington, Ga; E A Shepherd, Marietta, Ga.

LAY—Andy Wright, Atlanta, Ga.

MACON GEORGIA CONFERENCE.

Revs C C Cargile, Atlanta, Ga; Wright Newman, Macon, Ga; C L Bradwell, 62 Yonge street, Atlanta, Ga; A Cooper, Americus, Ga; A B B Gipson, Macon, Ga; F F Body, Fort Valley, Ga; W C Gaines E P Holmes, L H Smith, Macon Ga; R A Lawson, Midway, Ga; J W Lawrence, Talbotton, Ga.

MISSISSIPPI CONFERENCE.

Revs O W Chiles, Port Gibson, Miss; J W Watson, Grenada, Miss; W R Carson, D D, Woodville, Miss; H M Foley, Jackson, Miss.

NORTH MISSISSIPPI CONFERENCE.

Revs E W Lampton, Greenville, Miss; John Jones, Forest City, Ark; L M Mitchell, West Point, Miss; S W White, Vicksburg, Miss; R C Holbrook, West Point, Miss.

PUGET SOUND CONFERENCE.

Revs G C Clark and H McKenna, Denver, Col.

LAY—J H Lawhorn, Tacoma, Wash; W Welch, Newcastle, Wash.

TEXAS CONFERENCE.

Revs J P Howard, J M Rankin, Houston, Texas; J G Grimes, Palestine, Texas; L H Reynolds, Galveston, Texas.

LAY—M W Lawson, Willis, Texas; W R Roberts, M D, Palestine, Texas.

NORTHEAST TEXAS CONFERENCE.

Revs W Leak, Ennis, Texas; M D Moody, P C Hunt, Dallas, Texas; C A Harris, M D, Mexia, Texas.

LAY—J Lanier, Corsicana, Texas; W D Cain, Mineola, Texas.

CENTRAL TEXAS CONFERENCE.

Revs A G Scott, Houston, Texas; T C Denham, J R Bryan, Waco, Texas.

LAY—H T Keeling, Waco, Texas; B F Fifer, Hanover, Texas.

MIDDLE MISSISSIPPI CONFERENCE.

Revs W F Dangerfield, Vicksburg, Miss. E R Carter, Senatobia, Miss; J H D Robinson, Yazoo City, Miss; O P Ross, D D, Natches, Miss.

NORTH CAROLINA CONFERENCE.

Revs W H Capeheart, E D Gregg, J W Telfair, Wilmington, N C.

WEST NORTH CAROLINA CONFERENCE.

Revs R H W Leak, C H King Raleigh, N C; F P Greenlee, Wilmington, N C.

LAY—Prof John R Hawkins, Kittrell, N C; Dr G A Gerran, Greensboro, N C.

GEORGIA CONFERENCE.

Revs R R Downs, T N M Smith, Savannah, Ga; S D Roseboro, Cuthbert, Ga; H Wells, Fort Gaines, Ga; J A Wood, Waycross, Ga; D H Porter, Thomasville, Ga; I S Hamilton, Hawkinsville, Ga; E Lowery, Albany, Ga; W O P Sherman, Savannah, Ga; J B Lofton, Columbus, Ga.

LAY—Prof D J Jordon, Jacksonville, Fla; McArthur, Albany, Ga.

NORTH LOUISIANA CONFERENCE.

Revs J B Webb, Delhi, La; J L Elbert, Boyville, La; J W Lampton, Delhi, La.

TENNESSEE CONFERENCE.

MINISTERIAL.—Revs. J. A. Davis, Nashville, Tenn.; Bedford Green, Nashville, Tenn.; B. A. J. Nixon, Nashville, Tenn.; F. A. Thompson, D. D., Chattanooga, Tenn.; J. N. Gilmore, Cleveland, Tenn.; H. D. Canada, Nashville, Tenn.; G. L. Jackson, Nashville, Tenn.; S. R. Reed, Nashville, Tenn.

Lay—W. H. Key, Nashville, Tenn.; J. B. Fleming, Columbia, Tenn.

MISSISSIPPI CONFERENCE.

LAY—L. W. Manaway, Jackson, Miss.; Prof. P. F. Williams, Brookhaven, Miss.

NOVA SCOTIA CONFERENCE.

LAY—William Jones, Halifax, Nova Scotia; Nathaniel McIntyre, Woodstock, New Brunswick.

KENTUCKY CONFERENCE.

MINISTERIAL—Revs J M Turner, Lexington, Ky; A H Ross, Frankfort, Ky; J W Frazier, Frankfort, Ky.

LAY—Jordan C Jackson, Lexington, Ky.

WEST KENTUCKY CONFERENCE.

Revs Evans Tyree, A M Quinn Chapel, Louisville, Ky; B F Porter, M D, Walnut St, Louisville, Ky; Geo H Burks, Paducah, Ky.

FLORIDA CONFERENCE.

Revs A J Hershaw, Tallahassee, Fla; S S Herndon, Tallahassee, Fla; F Mosrer, Tallahassee, Fla; E W Johnson, Appalachicola, Fla; J T Mark, Monticello, Fla.

LAY—R W Matthews, Tallahassee, Fla; W G B Kenlaw, Appalachicola, Fla.

OHIO CONFERENCE.

MINISTERIAL—Rev Chas Bandy, Cincinnati, Ohio; Rev J M Gilmer, B D, Allen Temple, Cincinnati, Ohio; Rev W J Johnson, B D, Columbus, Ohio.

LAY—Maj J B Johnson, Columbus, Ohio; Prof J P Maxwell, Wilberforce, Ohio.

NORTH OHIO CONFERENCE.

MINISTERIAL—Rev W T Anderson, 13 N Erie street, Toledo, Ohio; Rev R C Ransom, B D, 520 Erie street, Cleveland, Ohio; Rev J W Gazaway, 426 West North street, Springfield, Ohio.

LAY—S T Mitchell, LL , Wilberforce, Ohio; Hon John W Green, Cleveland, Ohio.

PITTSBURG CONFERENCE.

MINISTERIAL—Rev D S Bentley, D D, Allegheny City, Pa; Rev Cornelius Asbury, D D, Pittsburg, Pa; Rev I N Ross, D D, Pittsburg, Pa.

LAY—Christ an Patterson, Washington, Pa; Walter E Billows, Pittsburg, Pa.

VIRGINIA CONFERENCE.

LAY—L B Johnson, Richmond, Va; Wilson F Foreman, Norfolk, Va.

RELIGIOUS READING.

THE INVITATION.

Do we half appreciate the value of a definite, earnest, personal invitation to become a Christian? The question is awakened by reading a little incident in a private letter just received, showing how the word of truth may lie dormant in a human soul for years and at length blossom and fructify into righteous living. About twenty years ago a pastor, when on exchange duty, noticed a boy in the Sunday school class which he taught that day whom he thought ought to be a Christian. Not satisfied, however, with a general presentation of Christ's claims in the class, the minister took pains, the following day, to walk a long distance to the boy's house, but did not find him. Nevertheless, he talked with the mother, a poor widow, and left a tender, earnest message for the son, asking him to write the stranger preacher, who left a card and address, whenever he surrendered himself to the Saviour. The man moved to another parish, and the seed sown by the wayside was nearly forgotten. After the long lapse of years a letter in an unfamiliar hand, as of a working man, was forwarded from the minister's former place of residence, telling the glad news of the man's conversion last summer, and his union with the church. Probably the thought that somebody expected him to become a Christian remained in the boy's heart, followed him into manhood and influenced him to yield his life to God.

FAINT BENEATH THE CROSS.

The difficulty with average Christians is, that they faint beneath the cross on the via dolorosa, the way of grief, and never reach their Calvary. They do not by faith gird on strength for the hour when they must be stretched upon the cross. They shrink from the torturing spike, and from the spear aimed at the heart of their self-life. This betokens weakness of faith. But when the promise is grasped with the grip of a giant, no terrors, no agonies, can daunt the soul. In confidence that there will be after the crucifixion a glorious resurrection to spiritual life and blessedness, the believer yields his hand to nail, and his head to the thorn crown. That tiny centre of the personality, the will, which has up to this hour stood forth in resistance to the complete will of God, suddenly flows down, a molten stream under the furnace blast of divine love, melted into oneness with "the sweet will of God." After such a death there is always a resurrection unto life.—Daniel Steele, D. D., in "Half Hours with St. Paul.

LIKE THE SHIP AT SEA.

The most beautiful ship of the ocean is not the one of freshest paint, or whitest sails, or heaviest anchor that has never fluked the ocean's bed; but rather it is that monster, resting at the end of the stormy voyage, whose paint has been scraped by the ice it has tossed back; whose sails have been stretched and blackened by tempests; whose decks have been swept by the hurricane that could not engulf its freight of a thousand souls; whose anchor bears signs of the immense grip it held against hurricane and angry seas, below where deep-sea fishes swim. Every one, like that ship, is measured by what he endures alone. The agonies of Gethsemane were met by the divinely given strength; but even more than in this angelic ministry the divine character breathes in those utterly desolate words: "My God, my God, why hast Thou forsaken me?" No one can give comfort who cannot stand without it, if necessary. Though all men forsook Paul, the Lord stood with him.—D. O. Mears, D. D., in "Inspired Through Suffering."

The tea plant may be grown anywhere in the Southern States of this country.

OUR SENTIMENTS, H. M. T.

My country, 'tis of thee,
Dear land of Africa,
Of thee we sing;
Land where our fathers died,
Land of the Negro's pride,
From every mountain side,
God's truth shall ring.

My native country, thee,
Land of the black and free,
Thy name I love;
To see thy rocks and rills,
Thy woods and matchless hills,
My heart with rapture thrills,
Like that above.

When all thy slanderous ghouls,
In the bosom of Sheol,
Forgotten lie,
Thy monumental name shall live,
And suns thy royal brow shall gild,
Upheaved to heaven high,
O'er toppling thrones. tf

NOTICE

To the Corresponding Secretaries of the Local and Foreign Missionary Societies of the South Arkansas Conference:

Dear Sisters—

Please forward to me as early as possible the names of all the officers of your societies and number of members, in order that I may be in direct communication with each society.

Remember, dear sisters, that we promised to report quarterly, instead of annually. Let us try and make a large report by the last of March. If we cannot send a large report, let us send what we can. Africa needs our immediate assistance. Remember the watchword of our beloved Mrs. Thurman, "Africa for Christ." Let the women of the South Arkansas Conference lead the way. Rally to the interest of the Liberian work.

Yours for Christ and for Africa,
MRS. MARIA M. KING,
Cor. Sec. of South Ark. Conference,
1117 Pullen St., Pine Bluff, Ark.

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